

# THE CHRISTIAN CENTURY

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Number 22

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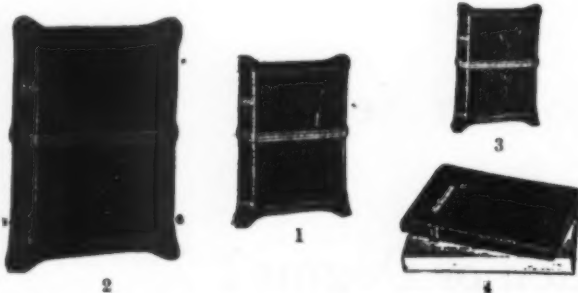
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## THE CHRISTIAN CENTURY

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational institution.

It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

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In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

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other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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E. M. Waits, of Ft. Worth, Tex., made one of the most striking addresses of the Gainesville convention. At its close it was unanimously indorsed and ordered sent to the Disciples' weeklies for publication. Here is what Mr. Waits had to say concerning Sunday school literature:

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Rev. Finis Idleman.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

## The Taboo of the Threshold

Every quaint custom and superstitious practice is a challenge to the inquiring mind. When we find a people doing habitually some act which appears to have no immediate utilitarian value, we ask ourselves, and anybody else who is likely to inform us, what is the reason for the doing of it. Very often we find that there is no reason, but sometimes, if we pursue our investigations far enough, we find that a reason once existed. There is said to be a policeman stationed at a particular spot in Hyde Park in London, the only immediate explanation of whose being there is that one was stationed there yesterday and one the day before and so on back for one hundred years; and not till the original record is investigated is it found that one hundred years ago a policeman was sent to that spot to keep people off of a newly painted bench, and nobody remembered to revoke the order. The paint dried, the bench was repainted and in the course of years it eventually rotted away, but the policeman still is stationed at that spot.

No man can say he is free from conventionalities which rest upon obsolete reasons so long as he habitually wears his hat with the bow of the band on his left side, or wears his coat with two buttons at the back. There was a reason for these things once, but we continue to do it as we do because it is thought that it would look odd not to do so. So people believe that it would be "bad luck" to do some wholly innocent thing. Some time a long while ago something happened to a man who chanced to be doing so, and out of it grew a superstition.

The Philistines with whom the people of Israel were intimately associated, and whom they apparently absorbed more by intermarriage than by conquest, had a superstition which prevented them from stepping willingly upon a threshold. Whenever a Philistine entered a door he was careful to put his foot all the way across. Whatever reason the Philistines gave among themselves for this custom, the Israelites had an explanation of their own. The Philistines one time captured the ark of God and kept it over night in the temple of Dagon. That night the great image of the fish-god fell down. His neck and his uplifted hands struck the elevated ridge at the temple entrance. Nothing remained but the fishy trunk.

"And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the Ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold, only the stump of

Dagon was left to him. Therefore neither the priests of Dagon, nor any one that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day."

There are some indications that the Hebrews themselves inherited this superstition. As far down as the time of Zephaniah, there is found an obscure reference to a leap at the threshold as a religious rite. We do not know just what the custom was, but it is evident that the threshold leap or stride was recognized among others than the Philistines.

An American scholar, Dr. Henry Clay Trumbull, held that the Passover itself was a modification of an ancient threshold ceremony—a ceremony, by the way, which still exists among the Arab tribes—of killing an animal and spattering the blood upon the threshold whenever a bride enters the home, or an official guest is welcomed. It is an act which says that the entrance of the bride or of the guest is something irrevocable, something which begins a new chapter in the life of the home. The act of crossing the threshold is a sacred, a holy, an irrevocable thing.

The calamity which befell Dagon is not completely isolated. Many a man and many a good resolution have broken at the threshold. How often has a good promise come just that near to its accomplishment! How many a man has brought his purpose to begin the Christian life up to the very point of crossing, and there his good resolutions have fallen down. His promise to his own soul has met disaster. It broke on the threshold.

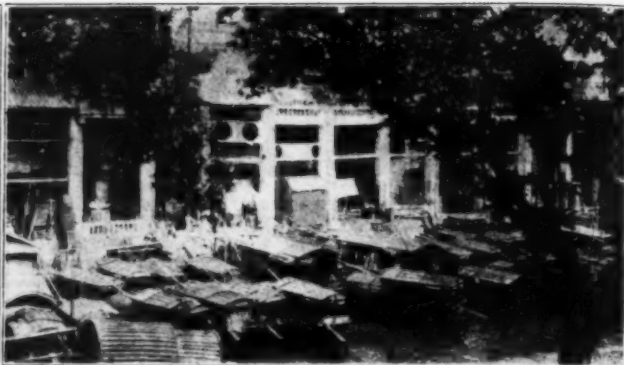
Let us revive this old Philistine cult. It is, indeed, an unlucky thing to halt at the threshold.

If you face a duty and it needs to be performed, step fully over. Do not halt at the threshold. It is a place of danger to you as it was to Dagon. In a heap with him lie countless well-begun intentions, sadly mutilated and hopelessly unable to rise. Step over boldly, fearlessly, gladly, and do not be broken on the threshold.

Outside the threshold of duty lies the trodden and unhallowed ground. The very word "profane" means "before the temple," across the threshold where the ground is trodden by common feet. There lie the brain and the hands of Dagon. Nothing but a stump of him in the holy place. Not so would God have men serve Him. He wants heart and hand and brain, the whole man. Let no threshold break the unity of your life plan. Let all be within the temple of God's loving care and glad worship and service.



*A Chinese Pleasure Garden.*



*The Waterfront at Canton, with Houseboats.*

## Touring in Southern China

From Shanghai to Hongkong, the Pearl River and Canton.

BY HERBERT L. WILLETT.

THE "Manchuria" was to sail from Shanghai at four o'clock in the afternoon, but this big boat of the Pacific Mail Company was unable to come up to the Bund at Shanghai, and had to remain, like all other large shipping, down at the mouth of the river, receiving its cargo and passengers by means of transports and launches. So we had to be at the dock opposite the Palace Hotel an hour earlier.

When we arrived we found the gathering group of passengers and those who had come to see them away, together with a large company of small tradesmen with various wares, and the usual crowd of idle onlookers. A number of the friends who had helped to make our stay in Shanghai so pleasant and profitable were on hand to speed us on the voyage. Among them was Bro. James Ware, who was so soon afterwards to be called away on a longer journey, and Mr. Fitch of the Y. M. C. A. These, with a number of other friends made our final half hour a delightful one. Then, of course, there was the usual bartering with the dealers in interesting brass wares and other ornamental objects. It is one of the exciting experiences of wayfaring in the East to carry on this last-moment traffic, with the gambler's chances of either securing the coveted object at the price you have named as "the very last," or of finally having to pay the dealer's price, or let it go.

### ABOARD THE "MANCHURIA."

Finally the hour arrived, the whistles were sounded, the last gong rung, and the launch steamed away down the Bund, passing through a whole fleet of small trading and passenger boats. Past the American Consulate and Post Office we went, from which at the very last moment a messenger had brought us the long delayed mail of which we had almost despaired. And then for three quarters of an hour the little ship steamed on through the widening waters of the Bay, out to the beginning of the open sea, where anchored in the distance we saw the big hull of the "Manchuria." One of the interesting episodes of this trip down was the salutation from the Baptist College a few miles below Shanghai and not far from the shore. According to a pre-arranged plan formed on the occasion of a visit with President S. J. White, the American flag and the college pennant were run up on the handsome buildings of the institution at the moment our boat passed, and through the glasses we could even make out the figures

of some of the college people on the balcony.

We found the "Manchuria" a delightfully home-like, comfortable boat. Its passenger list was not extensive on that part of its voyage, and we had all the room we wanted for reading, writing and deck recreations. One of our fellow passengers was Mr. Atwood, the aviator, who with his newly married wife was homeward bound after giving a number of exhibition flights in Japan and China. Mr. and Mrs. W. J. Calhoun of Chicago who were just leaving China after finishing their residence at the U. S. embassy in Peking, sailed from Shanghai an hour or two before we did, on the United States steamship "Saratoga." That vessel remained just ahead of us all the way to Hongkong, and at night the play of her brilliant searchlights as they swept the sea in fiery circles made a most picturesque display.

It seemed a pity not to be able to stop at some of the interesting places on the way down the East China Sea. There on the left was Ningpo, the curious old city where those old fishing boats are made, known to every traveler by the painted eye on each side of the bow. Farther down was Foochow, the most important city on that coast, to reach which, however, one must take a trading steamer and spend a much longer time. But we had received such a pressing invitation from the McLauchlins, with whom we crossed the Pacific on the Tenyo Maru, that it was a hardship to pass so near them and yet be unable to break the journey. Farther to the southwest was Amoy with its ancient trading life, one of the first of Chinese cities to become known to the outside world. And directly opposite, to the southwest, lay the island of Formosa, that recently acquired possession of Japan, whose tropical beauties and wealth are just beginning to make their impression on the western world. But these interesting landmarks of the Pacific we had to pass, along with the more distant Philippine Islands across the narrow stretches of the South China Sea, and in the early morning of the third day of our voyage we came with sunrise into the magnificent harbor of Hongkong.

### HONGKONG'S CITY FRONT.

There are few more impressive city fronts in the world than that of Hongkong. One naturally selects a few of the finest and most picturesque harbors for comparison, such as Naples, Genoa and Beirut. But none of them is superior

in beauty to that of Hongkong. It is hard to realize that the name actually belongs to the island, and that the city is really Victoria, so long has the island name stood for the city. It is an English possession and not a part of the republic of China. As far back as 1839, in the days of the opium war, it was taken over by the British navy. Here five thousand Englishmen rule half a million Chinese.

The European portion of Hongkong slopes gently back from the harbor and is handsomely built, with large modern structures, government buildings of impressive character, comfortable hotels, handsome churches, admirable business blocks, and spacious public gardens. A little farther along, to the right as one faces the shore, lies the native city, which shades off from broad and attractive streets with inviting native shops to a wilderness of narrow and winding alleyways, in which runs the current of native life and trade.

### HONGKONG'S VARIED LIFE.

Back of the European city and sloping steeply upward climbs the residential section of Hongkong. The hillside which reaches upward to almost mountainous proportions is covered with magnificent gardens, in whose shade and beauty are set almost palatial villas, some of which are the equal of kings' residences. Close to the summit of this high background of Hongkong is the Peak Hotel, not so elegant as the Hongkong Hotel down in the city, but more spacious and sightly. It is reached by a funicular railway that climbs up a giddy ascent to the hotel porch. From that point one who wishes to go to the very top takes a winding path and either walks or employs a quartette of chairmen to carry him for an additional quarter of a mile to the fort and flag platform. On this short trip still other beautiful residences are passed. From the highest summit the view is surpassingly grand. Down at the foot of the great hill lies the far-spreading city. Across the harbor is the mainland, where the town of Kowloon, containing a fort and commodious railroad yards, serves as the terminus of the Hongkong and Canton Railroad lines. Hongkong has a set of interests peculiar to itself. It is the center of an intensely varied life, cosmopolitan in character and composed of people of wealth and leisure, representing the military, consular, mercantile and artistic interests of many nations. At the Peak and other clubs in Hongkong one would be likely to meet

on any given day as distinguished and typical a company of famous people as any city in the world affords. And if the life there seems leisurely and the devices for amusements are many one has to remember that the climate is moist, hot and exceptionally trying. The semi-equatorial sun seems to search out every spot in the lower city and drive all who can afford the time into the cooler retreats of the mountainside and the summit.

#### TOURING BY AUTOMOBILE.

One of the delightful experiences of the place is an automobile ride around the island. The roads are astonishingly fine, and the views of mountain and sea wonderfully varied and impressive. Our visits to some of the churches, to the American Consulate, to the mission stations and to the Y. M. C. A. were all of deep interest. The secretary of the latter organization was very attentive and helpful.

But we were more interested to see the city of Canton, the typical center of southern Chinese life, than to remain in Hongkong, in spite of its greatly superior attractiveness. There are two ways of going from Hongkong to Canton, the railroad 106 miles in length, and the river steamers. Of the latter there are three lines, English, French and Chinese, and all seem to have an abundance of traffic. We took the "Robert Houdin" of the French line and made the journey up the Pearl River to our destination during the night. This is the river which is infested by pirates, particularly above Canton. For many years a pirate chief, Luk by name, has made himself a terror to the river traffic, in spite of earnest government efforts to police the stream. And recent reports since the revolution in the south indicate that his activities have been more aggressive and successful than ever before.

Half way between Hongkong and Canton lies Macao, a Portuguese settlement originally, but now a recreation ground, a city of parks, hotels and gambling palaces. Yet, interestingly enough, it is connected intimately with the story of Robert Morrison, the first missionary to China, and Dr. Sun Yat Sen, who was educated partly at Hongkong and partly at Macao.

#### SEEING THE SIGHTS OF CANTON.

We reached Canton early in the morning, and a woman with a small houseboat ferried us from the steamer stairway to the landing at Shameen, the beautiful island section of Canton, where the embassies, consulates, foreign residences and the hotels are situated. This is the most attractive part of the city by far, but by no means the most interesting. It fronts on the great canal, across which a bridge leads to the crowded native city, and at its back there lies the broad river with its almost equally swarming boat life.

Canton derives its name from the province of Kwantung, of which it is the leading city, and in many regards it is the most aggressive and virile of the Chinese districts. Even more than Shanghai was it the center of revolutionary sentiment which led to the overthrow of the Manchu government. Its troops were among the very best organized by the reformers, and its people were the earliest to cut off the queue, the mark of the old Chinese life.

The days we spent at Canton were full of intense interest. It would be impossible even to name the many fascinat-

ing places visited or to give any conception of the narrow, crooked streets, where processions of chair carriers met and struggled for passage room. The wonderful native industries, like the making of feather flowers, the carving of ivory, silverwork, embroideries, wood carving and the traffic in jade, might well fill many days of attentive observation. We visited the temple of the Chan family, where thousands of tablets record the names and virtues of the dead members of that distinguished clan, and where wonderful carvings attest the lavish employment of money in commemorating the glories of the family. The Temple of the Five Hundred Genii holds a great collection of images, each supposed to represent some spirit whose worship is likely to bring good luck to the devotee.

#### THE BURIAL GROUND.

We followed the old walls of the city out to one of the tall, many-roofed, pagoda-like gates, from the top of which a wide view of the entire flat city could be obtained. Close by rose the Flower Pagoda, and at a little distance farther stood the venerable Five Story Pagoda, one of the oldest in the city. Immediately at our feet lay the expanse of burial ground, in which however there was scarcely a grave mark of any sort beyond the little mounds that showed where the dead had been placed. But when we descended from the gate and entered this city of the dead, we saw what is to be seen in no other Chinese city, at least not by the uninitiated public. In little cell-like rooms ranged in long rows we saw the huge lacquer coffins of many dead Chinese men, women and children. These are the mortuary chapels in which the bodies are kept until the Buddhist priests declare that a favorable day has arrived for their interment. A body may remain in one of these chambers for a day or for many months, as the necromantic art of the priest in charge shall determine. It is obvious that since the order receives the revenues of these mortuary cells, the appropriate date of burial for the rich is not likely to be hastened. In the meantime offerings and burning candles are placed by the side of the dead, and sometimes a watch is kept day and night to more adequately honor the deceased.

Here at Canton there are many evidences of Christian activity. The Canton Christian College over which President Edmunds presides is a notable contribution to the religious enlightenment of the district. The Peter Parker Hospital is another institution which is rendering a great service to the Chinese people. The Y. M. C. A., of which Mr. F. O. Leiser is the secretary, has a wide influence among the youth of the city, and other missionary interests have stimulated the native passion for education, something of which is illustrated in the Kwantung Normal School, a noble native institution, with two wings and a tower not unlike the central building of the University of New York.

#### AMONG THE BOAT DWELLERS.

But one must not forget that of this city of a million and a half people one-third of the inhabitants live on the river in boats. They thus avoid the land taxes and enjoy a freedom which is unlike anything else to be seen in the Orient. These boats ply easily up and down the river and the canals, picking up odd jobs of ferriage, and then tying up again to the

dock or more probably to some other boat. Row after row of these boats of all sizes extend in long lines up and down the river, forming a veritable floating city. This city has its streets, which are simply the open spaces of the boats, across which people go and come with the freedom of a public highway. There are amusement boats gaily decorated and handsomely lighted at night, in which are to be found all the pleasure-giving sights, sounds and activities of the Chinese underworld. All the smaller boats are propelled with oars, and usually it is the women of the family who do the work. But many of the larger traffic boats are run by paddle wheels propelled by treadmill power, a half-dozen coolies treading the revolving blades of a large wheel in the center of the boat. Small children, cats, dogs and chickens abound in this motley river world. The babies are often secured from drowning by means of a cord, or perhaps a bit of wood tied on their backs as a life preserver.

But to tell the secrets of this strange city would be both impossible and unbelievable. As our boat, the "Honam," of the English line moved out from its mooring on the return journey to Hongkong at about sunset we passed immediately back of a rather large house boat whose people were just preparing their supper, a rather elaborate meal apparently. There were more than the usual household number waiting expectantly to participate, and their interest was centered upon the boiling pot, into which we saw the cook thrust a fair sized dog. We had seen even more disgusting objects displayed for sale as edibles in the meat and vegetable shops along the narrow streets of the native town. But one has also to remember that no people are fonder of good living than the resourceful Chinese, and they can provide as varied and delicious menus as the world affords.

#### A WEARISOME RETURN JOURNEY.

The return journey was delightful. Sunset lent a charm to the city whose wider spaces were most picturesque. Here and there were charming gardens, and in the distance on both sides of the river rose pagodas, shrines of Buddhist worship. The night came down and the breeze was delightful after the heat of the crowded city. About midnight we reached Hongkong, but as we had prepared to remain on board all night and had retired, we did not know of our arrival until the combination of oppressive heat, the noise of the docks, where many boats were loading and unloading, and the swarms of mosquitoes, against which there was no protection, turned the pleasure of the river journey into acute discomfort. That was one of the worst nights of our journey. We should have remained up until our arrival at Hongkong and gone directly to the hotel. Next time we shall know.

#### SOME AMERICAN GEOGRAPHY.

American geography and politics are very meagerly understood by the average Englishman. Even so well-informed a journal as the "British Weekly," in describing the journey of a noted English divine through the United States recently, gives the diverting information that "he stopped at Illinois on his way East," and "at Springfield, the former home of Lincoln, he visited the Congress in session!"

# What is Needed in Colorado

BY FRANK T. BAYLEY.

Editor's Note: Peace now seems assured in Mexico, thanks to a President and Secretary of State who do not believe in shedding the blood of thousands of men in order that a few wealthy investors in Mexican properties may see their holdings increased in value and that the yellow newspapers may be supplied with an abundance of good copy this summer. But civil war now seems imminent in Colorado! Judge Ben Lindsay, of Denver, last week appealed to President Wilson to save the state from the present alarming conditions. Mr. Bayley, author of the following article, has for twenty-two years served one of the leading churches of Denver, and his testimony is well worth listening to.

**T**HERE is a crisis confronting us in Colorado which demands the serious consideration of every citizen. Issues are pending that affect every interest of the city and the commonwealth and which are intimately related to the welfare of the nation.

It is a time for self-restraint. It is no time for inflammatory speech, for incendiary writing, for appeal to class prejudice or passion. We need light, not heat. Woe to the man who strikes a match when the atmosphere is charged with explosive gas. Every one of us has a duty to do in self-control, in steadying the thought of others.

The conflict which has appalled us is but the setting in miniature of a strife impending on a far larger scale; a conflict between forces too titanic in themselves, too terrible in their power for mutual destruction for the imagination readily to conceive.

The dangers that confront us, the problems of the hour, are shared by the whole country. These problems have arisen largely from conditions peculiar to modern civilization. The vast increase of wealth, its concentration, unparalleled in history, in a few hands, the increase of luxury, the tremendous power of combination—these are factors in the situation.

There have been prophecies enough of the strain which increased wealth would bring upon our institutions. A wise teacher was the late Professor William Sumner of Yale University. Just before his death, he wrote: "I sometimes question whether the republic will survive the year 1950." Carlyle said that when extremes of wealth and poverty arose in America, she would go over Niagara Falls. Macaulay wrote that when our cheap lands were exhausted the poor in great cities would become vandals, to loot them. To his friend Skilton, Herbert Spencer foretold the coming of State Socialism in the United States with civil war and a dictator at Washington.

I do not accept these prophecies. I believe in Almighty God and the saving qualities of our American citizenship. But an optimist may well keep his eyes open to the significance of facts.

The situation calls imperatively for the practice of the Christian virtues—for justice between man and man, between class and class; for justice first and charity afterwards; and supremely for mutual respect and regard.

It is a good omen that many men in

positions of great influence are awakening to the need of these things.

That was a significant utterance of Judge Gary, legal counsel, I believe, for the great Steel Corporation. At a New York dinner he spoke these words:

"I tell you, gentlemen, there are things being said nowadays which are very simi-

lar indeed to things said just before the French Revolution. I tell you that the spark may yet make a flame, and that soon. I have an especial reason for saying this, a reason which affects you and me. Men of great power and influence in the affairs of the country have not all of us done the fair thing. It is imperative that something be done to improve the condition of mankind. Cannot we ourselves do something to improve that condition? Let us not be resentful toward criticism, but let us benefit by it. Unless capitalists, corporations, rich men, powerful men, themselves take a leading part in trying to improve the conditions of humanity, great changes will come, and they will come mighty quickly, and the mob will bring them. I appeal to you

that in your dealings with men under you take great care to be sure that you are doing the square thing by them."

The issues that confront us are largely in the social and economic sphere. But they are essentially moral questions. Their deeper roots go far down beneath material things. It is time that we awakened from the dream of modern materialism. We have been bewitched with our material progress, the marvelous fruit of modern discovery and invention. The questions of the day have been: "How far can a man talk over a wire—or with no wire at all?" "Can a man fly—and how far?" "What speed can be made with an automobile?" "How can the most be gotten out of a machine—or a man—in a given time?" All questions mechanical, physical.

But all the while the issues which underlie all human welfare have been, not physical, but moral questions, not about things, but about man.

What sort of man is our modern man? What about his character, his disposition, his attitude towards life? What is his chief purpose in the world? This question of character underlies every sphere of life. Will he lie over the wire? Or can you depend on what he says? Will he use the lightning to cheat in the distant market?—his keen wit to defraud, to put a "joker" in a legislative bill?—or to defeat justice in the courts? Will he use the tremendous power of concentrated capital, or the sledge-hammer of combined labor, for the weal, or for the woe of his fellow men?

These are all moral questions; underlying all our common life. And they are rooted in that deepest of all questions—the question of religion.

I shall not discuss the coal situation today. It is complicated and exceedingly difficult. It needs the calm, unselfish handling of our wisest men. I am not one of them; and I have sense enough not to go off at half-cock. A few things are plain enough; but I do not stop even for those. I have more important work with you. There are more serious things for us to consider.

The thing needed in Colorado and in Denver is religion. I do not mean the profession of religion. I do not refer to church membership or to dogma. I mean religion—which is the normal relation of a man with the great God—and, by necessary consequence, with his fellow men. The trouble with us is, at bottom, irreligion.



*Mt. Ypsilon, a Beautiful Snow-capped Peak.*

I know I shall be challenged upon this proposition. It is a proof of the irreligion that prevails that men deny the importance of religion. Let men speak whose authority you will not despise; not ministers of the Gospel, but men of wide vision in the world; men of affairs; many of them not even professing Christians. I summon the witnesses, one by one. Weigh their testimony!

Louis A. Lamb, in "Investments:" "It is not fashionable to speak of religion as an economic factor. But fashionable or not, no honest observer can gainsay the fact that the decay of faith among men has contributed not a little to our trouble. So long as mankind in general had faith in a personal God, belief in future retribution and salvation through divine grace, there were powerful checks in the way of reckless living, wild borrowing, insane spending and blind determinism in conduct. Having lost the fine flower and potency of ancient faiths, the populace has taken resort in socialism, radicalism, syndicalism, as the only agencies by which the ills of materialistic living and thinking may be corrected. Unfaith and envy are sisters and revolutionary ideas are cousins-german to both."

President Garfield: "Unless we become once more a people moved by a profound belief in eternal verities, our morality will wither away as the plucked flower withers and dies."

The Wall Street Journal: "A low conception of life is responsible for a brutal individualism that makes for crime at the bottom of society and selfishness of tyranny and greed at the top; that makes for excessive luxury on the one hand and anarchical defiance on the other." "A marked decline of religious faith is a fact of profound, far-reaching significance. It alters the basic conditions of civilization. There is no more important problem before us than to check a development that has within it the seeds of a national disaster." "Not billion-dollar congresses or gigantic crops make for the true advances of a people. Now, as ever, righteousness exalteth a nation. We have had enough of quack religious and political cure-alls. Let us get back to the Ten Commandments and the fear of the Lord, which is the beginning of wisdom."

President Roosevelt, in his discussion of the Pennsylvania coal strike: "We do not need a new philosophy to solve this problem, but only to practice the precepts of the Bible."

Senator Marcus Hanna: "The golden rule is the only way I know to settle the dispute between capital and labor."

Carroll D. Wright, United States Com-

missioner of Labor: "I believe that in the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the surest and speediest solution of those industrial difficulties which are exciting the minds of men today, and leading many to think that the crisis of government is at hand."

We are suffering in Denver, in Colorado, from want of religion; from sheer godlessness. It is irrelevant to say "We are no worse than others!" Our concern is with ourselves.

I heard, in our Auditorium, two weeks ago, a lecture on Socialism. When the speaker read from Socialist books and periodicals sentiments of blank atheism they were greeted with great applause. The speaker remarked that he was surprised to find so many Socialists there who were ready to avow themselves atheists.

Reports have been printed, not with a view to stating the evidence, but with a view of arousing class hatred. Think of it! A Congressional Committee, coming out here, spending thousands of dollars to help the people of Colorado, and a Denver paper giving two columns to Miss 'Raffles' and about six inches to this committee! In all my life, I never saw its equal! I think the papers are largely responsible for the low moral plane of your public opinion." And the only reply to this which I have seen in any Denver paper is the easy sneer: "That was influenced by the operators!"

Suggestions are many: New legislation; a change political or personal, in civil or military offices; the overpowering of this element or that whatever wisdom there may be in such plans, saving truth is not in them. Our need lies



A Mining Camp at Cripple Creek.

One of the worst of these ripening fruits is the well-nigh universal distrust which prevails among us. Who knows what to believe as he reads our papers? Who knows whom to trust in word or deed? "Truth is fallen in the streets."

Take the present strife in our coal camps: As to causes, there is the most absolute contradiction. We are continually told that this or that testimony is biased by prejudice. Meanwhile, we are at the mercy of a press that has often proved itself utterly unworthy of belief. I quote from a reported interview the words of a member of the Congressional Commission that recently came to investigate conditions here: "I never saw such a low moral sentiment. I think it is chargeable to the press of Denver.

deeper. Legislation we have heard in abundance; but what have we heard of political bargaining in connection with it? Of "trades" and "dickers," of "jokers" in bills; of the hindrance, not to say defeat, of justice, by legislative, executive or even judicial powers?

Whatever may be said of law enforcement, of compulsory use of the civil or military powers of the state, force can never settle our problems or deliver us from our perils. "They that take the sword shall perish by the sword." Under modern conditions force will be met by force unless there be diffused among men a sense of justice, respect for authority, the sentiment of brotherhood and the obligation of fairness and mutual consideration.

What is needed in Colorado? The establishment of authority, supreme, unquestioned; supreme by reason not of power only, but of righteousness. Men are crying for the strong arm of the state; for the succor of Federal authority. But our deepest need can be met only when men recognize the supreme authority of the Almighty.

President Roosevelt once said: "There are great problems ahead of us as a nation, but the greatest problem is the problem of making better men and women of us all. As generation succeeds generation, the problems change in their external shape. But it remains as true as ever that in the last analysis national greatness, national happiness, national success, depend upon the character of the individual man and individual woman."

We shall have righteousness and peace only as the reign of God is established in the hearts of men.



Altman, the Highest Incorporated Town in the World.



Prof. Walter S. Athearn.

## The Philosophy of Christian Education

A Chapel Address, Delivered at Columbia University in the City of New York, July 10, 1913.

BY WALTER S. ATHEARN, PROFESSOR OF RELIGIOUS EDUCATION, DRAKE UNIVERSITY.

"AND I, if I be lifted up, will draw all men unto me." This sentence contains the entire philosophy of Christian education. There is a sense in which we may say that education is the introduction of control into experience. Any act from which we gain control is an educative act; any act which does not give us increased power of control is a non-educative act.

We were once told that "practice makes perfect." In that day our copy books had the perfect copy printed at the top of the page. Our first line was the most accurate line on the page and our last line was the least accurate. Each added line contained the mistakes of the line above. Practice did not make perfect.

Then our copy books were changed and the engraved copy was printed on a narrow slip which could be moved down the page as we wrote.

On these pages, in which the ideal copy was always in the eyes of the writer, the best writing was at the bottom of the page. Practice under criticism, practice under the direction of an ideal makes perfect.

We were once told that progress comes through accidental adjustment—through the survival of the fittest—through natural selection. But forty years of the psychological laboratory have taught us that mind and matter evolve together and that mind determines the direction of evolution. One selects that which he will imitate, and comes to be that which he does. Progress comes through conscious adjustment to an ideal—not a rolling down to environment, but a pulling up to an ideal.

He who determines the ideals of a race determines the destiny of that race. This is the mission of the prophet and the teacher; one holds up the nation's ideals, and the other teaches the youth to realize the ideals through conduct.

But the ideal must be expressed in terms of personality to have pulling power.

Christian education is the introduction of control into experience in terms of a great personal ideal. This is salvation through the love of an holy person—the pull of the personal ideal.

It is the business of Christian education to so present the Christ ideal to children at every stage in their unfolding lives that they grow up Christians, and, to use Bushnell's phrase, "never know themselves as having been otherwise."

All this I think is involved in the text, "And I, if I be lifted up, will draw all men unto me."

## Religious Inspiration or Dogma?

PROF. THOMAS C. HALL, IN "RELIGIOUS EDUCATION."

"DOGMA" and "dogmatic" are not words today with which to conjure. The air is quivering with expectancy of the new, and even firmest convictions are held with a sense that the forms in which they are held are only relative, and that we need to hear from every man of good will lest we lose some light.

And it is well that this is so. For one of the striking things in history is the unconscious character of some of the great religious movements. Thus the age of Caesar Augustus may be called one of the greatest religious epochs in history, comparable if at all only with the eighth century before Christ. Roman stoicism and cynicism, the mystery cults and philosophic monotheism struggled for mastery in an age that gave as its crowning expression the religious synthesis we call Roman Catholicism. Yet the literary and philosophic worlds were unconscious of what was taking place, and the world of politics only took notice of it in an attempt to suppress the movement.

So also the crusades and the humanitarian movements mark the pervasive religious ferment which resulted in a new political and religious world. Yet that religious movement was regarded by the most thoughtful men of the day as irreligious and dangerous, a menace to the church, state and all society.

I have little doubt that we are today in the midst of a new and profoundly religious movement whose marks are not alone great conventions, nor yet the

building of churches, important as these elements are; but a new sense of a coming ideal society; a new sense that the old is passing away and all things are becoming new, a quickening of the civic and national discontent which to many seems as dangerous as Christianity did to Marcus Aurelius, or Luther to Leo X.

The serious question God is now asking of organized religion in all its forms is, what is to be the relation of these forms to the new religious movement? Are we going to so identify religion with ritual, cult or dogma that men who cannot accept our rituals, cults or dogmas can get from us no religious inspiration?

National education we have undertaken because education tends not only to efficiency but to national unity. Religion has had to be left out because religious dogmas are divisive. We look to Europe and see its education imperilled, its peace made impossible by religious differences formulated in religious dogmas.

One of the results of this is that men are not only becoming impatient of dogma but of all exact and firmly held intellectual beliefs. Loose and emotional sentimentalism is welcomed as a relief from exact statement and clear thinking.

Now this is not the proper remedy. Never did a situation need clearer thinking and more courageous facing of the facts than today. We can never save the day by indirection. Has Roman Catholicism a good case, it should be heard. It is a shame that Protestants are so often content with antiquated caricatures of

Rome. Men like Leo XIII and Cardinal Newman were no fools. We need clear and able defense of historic Protestantism with its claims for an infallible Bible instead of an infallible Pope. We need sane and non-hysterical treatments of the new Protestantism which has risen since the days of Hume and Kant.

But we must at last begin to recognize the fact that what civic progress needs is religious inspiration, and that we must, if need be, be content to see the dogmatic forms of the new religious movement and express it. We must save religious values, and this we can only do if we are willing to hold fast to what we cannot let go, but refrain from such identification of it with religion and religious inspiration that it is a choice for us between our dogma and religion, or no dogma and no religion.

It is vain and even wicked to stake our religious faith upon dogmatic formulae, no matter how much they command our assent.

As an historic fact no enthusiasm has lifted men so effectively on to higher planes of living; has enabled them more strongly to overcome selfishness, national narrowness and personal limitations than religion. It has and still does groan under a weight of form and superstition that does not belong to its essential life. But today there is no test of vitality it will not submit to, and no other movement that can compare with it in mere material effects.

Union Theological Seminary.

# MODERN WOMANHOOD

Conducted by  
Mrs. Ida Withers Harrison

## The Season for Women's Meetings

We are told that in the spring a young man's fancy lightly turns to thoughts of love. In the spring, a young woman's fancy (and an old one's, too) seriously turns to thoughts of conventions.

The state conventions of women's began last month, and will continue until the Biennial of the General Federation of Women's Clubs meets in Chicago, June 9-18. The Kentucky Federation of Women's clubs held its annual meeting in Louisville, April 21-24, with a large attendance of delegates and visitors. To one like the writer, who has attended nearly all the state conventions since the federation was organized twenty years ago, the growth of the society, both in members and activities, is a constant source of pleasure and surprise; the number of young women who are taking an active part in the work is an especially hopeful sign. The federation now works through about twenty committees, representing art and culture and education, but more especially, every line of modern social reform.

The report of the Committee on Moral Sanitation, which was unanimously adopted, is an indication of the serious work the women's clubs are doing. After suggesting a list of subjects, bearing on Social Hygiene and related topics, the committee recommended:

I. That the clubs composing the Kentucky Federation place on the programs for the year 1914-1915 lectures or conferences bearing on some or all of the suggested topics; and that, when possible, they secure the co-operation of local boards of health, and the services of physicians, or local experts in sociology, to contribute to the course.

II. That when the time is propitious, they undertake social surveys of moral conditions in their various communities, with the fixed purpose of constant repression of the social evil as the immediate remedy and complete annihilation as the ultimate ideal.

There will be a series of spring conventions in other states, and there will be a host of women who will go up to Chicago in June, full of purpose and enthusiasm for social and moral betterment.

The spring is the favorite time for state and district conventions of the Christian Woman's Board of Missions. The district conventions in Kentucky continue throughout the months of April and May, and the same is true in many other states. The state convention in Texas was in session two weeks ago, then Indiana and so on through the greater part of the summer.

But the greatest gathering of women this year is the International Council of Women, lately in session in Rome, Italy. The council meets every five years, for the review of women's progress and for planning new activities.

The total membership of the organizations included in the International Council is about 6,500,000 women from twenty-one countries.

This great affiliation of interests was founded by Susan B. Anthony and other American women leaders in 1888, and the

women of the United States represented in it, numbering 3,000,000, lead those of all other countries.

The preamble to the statement of the aims and objects of the International Council is:

"We, women of all nations, sincerely believing that the best good of humanity will be advanced by greater unity of thought, sympathy and purpose, and that an organized movement of women will best insure the highest good of the family and of the State, do hereby band ourselves together in a confederation of workers to further the application of the Golden Rule to society, customs and law."

The International Council can identify itself only with such movements as have been unanimously accepted by its members. The survival of the fittest of propositions thus far considered includes:

First—To further international peace and arbitration.

Second—To combat the "white slave" traffic.

Third—To win suffrage for women.

Fourth—To promote legislation concerned with the general welfare of women and their legal position.

Fifth—To promote the improvement of public health.

Sixth—To protect emigrants and especially safeguard women and children.

Lady Aberdeen, the noted suffragist of Great Britain, is president of the council, and Dr. Anna Howard Shaw of the United States is chairman of the woman suffrage section. The executive committee voted favorably on a request of the United States government to call an international conference on emigration. It also adopted a resolution calling for the appointment of a committee of women from each country of the world which will communicate with the United States government on the subject of the deportation of girls.

### MARGARET WILSON WILL EDIT.

Miss Margaret Wilson heads a list of noted social workers of the United States who will comprise the editorial staff of The Social Center Magazine, to be published at Madison, Wisconsin. Announcement of the plans of the publication was made this week, with the issuance of the following statement from the White House:

"Miss Margaret Woodrow Wilson, eldest daughter of the President, has accepted an editorship on The Social Center Magazine, a national publication soon to be issued, whose purpose is to promote the use of public school-houses as polling places, forums for common counsel, centers of co-operative enterprise and recreation for all the people.

"Among those associated with Miss Wilson in this project are Dr. Frederic C. Howe, director of the People's In-Gale, author of Friendship Village and other stories, and chairman of the Civic department of the General Federation of Women's Clubs; Miss Zona of Women's Clubs; Frank P. Walsh, chairman of the Federal Commission on Industrial Relations; Herbert Quick, editor of Farm and Fireside; Frank Parker Stockbridge, managing editor of Popular Mechanics; George F. Bower-

man, public librarian of Washington, D. C.; Dwight H. Perkins, school and recreation center architect, of Chicago; John Collier, secretary of the National Board of Censorship of Motion Pictures; John R. Richards, superintendent of recreation of Chicago; J. J. Pettijohn, University Extension director of Indiana; Dr. Josiah Strong and Clarence A. Perry of New York City, and Dana Bartlett of Los Angeles.

"The magazine is to be published at Madison, Wisconsin. Edward J. Ward, of the Extension Division of the University of Wisconsin and secretary of the Social Center Association of America, will serve as managing editor, and Prof. Grant M. Hyde, of the department of journalism of the University of Wisconsin, will take charge of the business management of the publication. Miss Wilson will go to Madison in June personally to attend to the launching of the magazine."

### JUST ABOUT WOMEN.

Iowa now has women factory inspectors.

Miss Cora Dow of Cincinnati, O., owns twelve drug stores in that city.

Women employees of the government printing office are to have rest-rooms.

In two New York industries, employing 10,893 women and girls, the majority of them receive only \$3.00 a week.

Women were first admitted to the University of Wisconsin in 1866. Over 1,240 were enrolled for the sessions of 1913-14.

The New York Housewives' League has engaged several women to act as inspectors in their crusade against cold storage food.

Kingston Mines, Peoria County, Ill., has elected the first woman mayor in Illinois in the person of Mrs. Kate York. For the past twenty-three years Mrs. York has been successfully engaged in the general mercantile business.

Some American women receiving large salaries are Ella Flagg Young, superintendent of the Chicago public schools, who gets \$10,000 a year, and Dr. Catherine Bement Davis, the commissioner of corrections in New York City, who receives a salary of \$7,500.

Miss Marian Smith is said to be the champion newsgirl of Erie, Pa. Her sales of the Woman's Journal at the suffrage booth and charity fair recently were phenomenal. Miss Smith is in partnership with her brother in the real estate and insurance business, but she finds time to work diligently for equal suffrage.

Mrs. Juliet Low in an address at Hull House, Chicago, last week, outlined the plan of organizing "girl scouts" in Chicago. She said: "The training and ideals are about the same as the Boy Scouts movement. The girls after passing examinations in first aid, are given ambulance badges and some of them are made members of the Red Cross Society." Sir Robert Baden-Powell, head of the Boy Scouts in England, suggested the idea of a sister organization, the founding of which has been undertaken by Mrs. Low.



## EDITORIAL

### APPLAUSE.

**S**HALL we applaud in religious conventions? There seems to be a growing sentiment against it among Disciples. There are times when clapping the hands is the natural and effective response of an audience even in a religious convention. But there are so many other times when applause is totally out of place, when it is actually destructive of the religious feelings, that it is coming to be felt by many leaders of our conventions that it should be prohibited altogether, or at least made the exception to the rule.

Applause expresses, primarily, approval and encouragement of the performer. But in a religious service or convention it is not the "performer" who should mainly interest us, but the truth. And the deep truths of religion do their work in our consciences in silent reflection much better than in noisy demonstration.

The growing determination to make our conventions more truly religious, more spiritually helpful, is one of the most heartening signs of progress.

### THE MANLESS CHURCH.

**W**E KNEW it would come. The extreme advocates of the new feminism in London have organized a manless church. The Church of the New Ideal, which admits no men to membership, held its first services a few days ago. The church is located at Wallasey, the newly-constituted borough on the Cheshire side of the Mersey. Some 200 women assembled for the inaugural sermon, delivered by Rev. Hatty Boker of Plymouth. Men were rigorously excluded.

A preliminary declaration of reasons for the formation of the church sets forth "the epoch-making advance in the self-consciousness of women as a sex," and women's realization of equality with man in religious as well as other spheres of life.

Rev. Hatty Baker, who wore what is described as a "white choker" and a black gown of conventional clerical type, took as her subject "God's Glorious Ideal." She declared that churches as founded and conducted by men obscured this ideal, and the present effort was to create a church of the future which would be along the lines of the ideal.

Abraham, she said, as long as he acted on his own initiative, made many mistakes, and twice had to be told by God to take the advice of his wife, and the greatest tragedy the world ever witnessed would never have taken place if Pilate had listened to his wife. The male bias had obscured the message of Christ in the past, and the present church would do away with such bias.

We note an obscure announcement that this new church of the eternal feminine is to have an evening service to which men are invited. We are glad this bit of information accompanies the other. We expect for that service immediate popularity.

The truth of the matter is, God, who might have saved Himself and us a lot of bother by not creating any sex, has put men and women into one common world and told them to behave themselves and work out their problems together. No very permanent reform can be brought on the basis of sex hostility. If there is anything the women really want, they can have it. But one of the last things they want, or ought to want, is a manless church. A manless world would be something worth considering, but if there are to be any men, the women want them. And God meant it to be so.

We note with approval the high praise given to Pilate's wife by the preacher in this new church. Pilate's wife deserves the full measure of this commendation. Hers was the only voice raised on behalf of Jesus after the trial was taken to the Roman authorities. But we are not quite so clear about Abraham and Sarah. Was it not Sarah who gave Abraham

the bad advice to marry Hagar, and afterward nagged him into that piece of shameful cruelty that drove the girl and her child out into the desert to perish? We doubt the wisdom of laying too great emphasis upon Sarah's advice to Abraham. It was true in that day and in the day of Robbie Burns that the husband sometimes ignored to his sorrow the suggestions of his wife. With Robbie we could admonish Tam O'Shanter:

"O Tam, hadst thou but been sae wise,  
As ta'en thy ain wife Kate's advice."

and we could further consider with some sorrow, and even with some measure of self-reproach:

"Ah, gentle dames! It gars me greet  
To think how monie counsels sweet,  
How monie lengthened sage advices  
The husband frae the wife despises."

But there are cases on record in which the husband has taken the wife's advice to his sorrow; and we are too well-bred to say anything about them, from Adam down.

No, no. It is not in that way we are to make progress, but by working together, brothers and sisters, husbands and wives, at the great tasks of life. And if either men or women show folly, as both do and have done and will, let us comfort ourselves with the wisdom of Mrs. Poyser, and reverse it if you like. We can afford to admit that women are fools; the Lord Almighty made 'em to match the men.

### CANVASSING EVERY MEMBER.

**T**HE Every-member Canvass was taken literally and in dead earnest at Hannibal, Mo. The members of the church were notified that solicitors of pledges to missions would call on them between certain hours on a certain Sunday afternoon and they were asked to stay at home and receive these solicitors. The result is stated in detail in our Table Talk department this week. Rev. George A. Campbell, the pastor, is enthusiastic over the blessing the church has received through this systematic "putting over" of a common sense method of securing missionary funds. That plan ought to be universally adopted.

### BERKELEY SEMINARY.

**A** FEW weeks ago The Christian Century called admiring attention to the modest new Disciples' paper launched on the Pacific Coast called "The Christian Union Advocate," and we added a friendly word of caution against the temptation to an over-belligerent treatment of the issues in which our movement is now involved. The latest issue of the paper, however, discloses certain facts in connection with Berkeley Bible Seminary at the University of California, which should stir the fighting blood of any Christian accustomed to face moral questions squarely. Dr. H. H. Guy, who is sustained in a professorship in Pacific Theological Seminary, a union institution, by the direct gifts of a group of California Disciples, recites the facts with a frankness and assurance based on inside knowledge.

It is not necessary to restate these facts here. It must suffice to say that while holding a position as the one sole professor of Berkeley Bible Seminary, under a federation plan of coöperation between Berkeley and Pacific Seminaries which made him also a member of the faculty of Pacific Seminary, Prof. D. A. Russell used his position to surreptitiously shift the location of Berkeley Seminary from Berkeley to San Francisco and thus to break up the federation of the two institutions. The facts indicate that the supporters of the Bible Seminary were the victims of a sharp trick.

Mr. Russell managed it on this wise: Instead of hearing his classes in the Seminary buildings in Berkeley he received



them across the bay in San Francisco, alleging some reason that now turns out to be a mere pretext. The effect of this procedure, prolonged over a long period of a year or so, was to bring into confusion and contempt the federation arrangement. As a result, a recent vote of a ministers' meeting held at Stockton shows a willingness on the part of a considerable number of ministers to abandon the movement for a union or federation of the two seminaries upon which the hearts of far-  
visioned Disciples in California have been devoutly set.

Doctor Guy lays the responsibility of this failure of the union plans and of the Seminary itself in plain but restrained language upon the shoulders of Mr. Russell.

The Christian Century does not withdraw its counsel in regard to over-belligerency, but it marvels at the self-restraint with which the "Advocate" handles this instance of sheer perfidy.

#### PRECEDENT AND PROGRESS.

**W**HETHER attempts any marked improvement in the methods by which men seek to accomplish their corporate undertakings is met at once with the inertia of established usage. The presumption is in favor of continuing to do things the way in which they have been done. Yet the fact that society has been accustomed to do things in a particular way is not a demonstration that that is forever to be the best way. The Saturday Evening Post in a recent editorial speaks of men's slowness to learn as follows:

"You would have a poor opinion of a man who, as a regular occupation, harnessed half-naked women to carts and set them to crawling all day on their hands and knees through the hot, narrow passages of mines, hauling coal, and who bitterly resented every attempt to change that condition.

"You would hardly care to belong to the same club with a man who was put into a towering rage by an attempt to stop him from working little children at the loom until they fainted from hunger and exhaustion. Yet good men have done these things.

"There is nothing more terrible in any literature than those parliamentary reports on the condition of English labor in the forepart of the nineteenth century, from which Marx took the most important material for the first volume of Capital.

"To read now of the awful abuses and of the stubborn resistance to reform gives one the impression of a cold and calculating ferocity that makes Milton's Satan look like a sentimental amateur. Yet it is perfectly certain that the British employers of that time were personally, in the main, good, kindly men—so far as they could see. A majority of the Southern slaveholders were personally good, kindly men—so far as their understanding went.

"A long-standing abuse from which a profit is derived inevitably blinds its beneficiaries and makes them utterly untrustworthy witnesses. In child-labor legislation, the objections of employers of that labor should not be at all considered. Their position puts them out of court."

#### THE CAPE COD CANAL.

**T**HE Cape Cod Canal is now practically complete. For a hundred years and more men talked about it. Now it is done. George Washington recommended it as a benefit to the commerce of the nation. A company has now accomplished it as a purely commercial undertaking. On April 21 the narrow dike which alone separated the waters of the two bays was broken down, with impressive ceremonies, and the waters were mingled. Of course, this point in the canal has not yet been deepened and widened sufficiently for the passage of vessels; but it is believed that such a condition will be reached, so that the first vessels may pass upon the day which marks the anniversary of our national independence.

In the future these coastwise vessels, bringing coal and lumber and other products from ports at the southward, north-

bound for Boston, instead of making the wide detour around Cape Cod, may pass through Vineyard Sound and Buzzards Bay, and thence to Cape Cod Bay and Boston. It is probable that, in calm weather, very many of these vessels will prefer half a day's delay in arrival at their destination to meeting the expense of the canal tolls. It is also urged by some—and this has from the beginning been one of the obstacles to the success of former promoters—that at the very time when the canal will be most needed it will be liable to be blockaded with ice. But this objection is as nothing to many obstacles which have been overcome in the construction of the Panama Canal. Every improvement which has in it the element of the possible saving of human life is to be favored and encouraged. It is to be hoped that the result of this work, undertaken as it was as a purely financial enterprise, will prove to be beneficial in the saving of life and property far beyond the ambition of its promoters.

If the Pilgrim Fathers had found a canal with free tolls they might possibly have sailed south in an effort to locate more nearly in "the northern parts of Virginia." It may be just as well that we have waited till now.

#### PUTTING IT OVER.

**T**HERE is a phrase which graphically speaks of success. It describes a thing accomplished as having been "put over." The phrase is not always used of commendable movements or methods, but there is no reason why it should bear any sinister suggestion. In our childhood we played "ante-over" and we often had the sorrow of seeing the ball losing speed as it reached the ridgepole, and come rolling back. Then we had to cry "Half way over" and try again with a little more of vigor and muscle in the throw. There are so many good causes that get half way over and roll back. Sometimes they crush those who have rolled them up as far as they went before they rolled back. If there is a good thing to be done, put it over. If you yourself should do a good thing, come across. Put it over.

#### DREAMS AND INSANITY.

**I**T IS dream-murder now that acquits, and it works as well as the old-fashioned plea of insanity, and better, for there are no asylums for dreamers. Why did not one ever discover before that dreams are just as good as insanity for purposes of acquittal, and without the attendant disadvantages of the insanity plea? Behold the case of Mr. Harry Thaw, of whom some of our readers may have heard. He killed a man. The man needed killing, as the evidence abundantly showed. For this reason it was undesirable to find Mr. Thaw guilty, but there was no doubt about his having done the killing; so there was nothing to do but find him insane. It took a lot of perjury to make him insane, and then some more perjury to make him sane again, and there is more perjury to follow. We are not alienists, and we are glad of it, but we venture the opinion that Mr. Thaw is sane, and always has been sane, and that our opinion on this subject is the opinion of other people in general. We suspect that no one would have suspected that Mr. Thaw was insane if it had not been there was need of some substitute for the inevitable conviction which the evidence compelled. But now comes the dream, and it may help out in cases of this kind. It might have been a more sure impediment to Mr. Jerome than the insanity plea. We have no opinion as to the recent case in which the dream has been used so effectively. We have not followed the evidence closely, and did not need to do so. We had little idea that there would be a conviction, and it may be that the acquittal was deserved. If the dream is to be substituted for insanity, we hope it will call for less expert lying than the other and time-honored plea. The double-corner move in the insanity dodge, which makes a man insane when he commits the crime but quite sane when he gets behind bars and wants to get out, has gone rather too far.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## Presbyterians Storm Chicago.

The last few days have been a gala season for the Presbyterians in Chicago. Within a period of a week fell the dedication of the new \$750,000 building erected by the Fourth Presbyterian Church, and also the sessions of the General Assembly of the Presbyterian Church. The new Fourth Church building is of stone, and is adapted to and intended for the service of the entire community, according to John Timothy Stone, pastor of the church. It contains a gymnasium, church office, library, club, and social rooms. The manse in which Dr. Stone and his family live occupies a corner of the quadrangle. The manse and church are united by cloisters. In the center of the quadrangle there is a fountain twelve feet in height. Interest in the new building, however, was soon swallowed up in concern for the General Assembly, which had its first sessions late last week. Of chief interest in this assembly seems to be the question of reform and social service. Charles Stelzle, until recently in charge of the social service department of the church, several months ago made the statement that at this meeting the church would face one of the crises of its history. For a decade the Presbyterians have taken advanced grounds in their attitude toward labor and capital, insisting strongly upon the rights of the former. Mr. Stelzle, who during his career has traveled all the way from a New York newsboy's experiences to high church position, was elevated to the office of head of the department of church and labor. In the last two or three years, however, there has been a reactionary tendency in the church. Conservatives have insisted that the soft pedal be put upon the labor propaganda. In accord with this policy, Mr. Stelzle was released from his position, and the work of the department came to a standstill. At Atlanta, last year, the plea was made that there should be voiced the plea of "spirituality" rather than the social idea. A committee was appointed to draft a declaration on "Christian Faith and Social Service" and to present their report this year. At the present writing, the question of reform has been kept in the background by the Assembly. The white slave traffic, marriage and divorce and family worship have been considered, as reported by the committee, and it is insisted that the church push measures against these evils. In general, however, the sentiment of the assembly seems to be that evangelism shall be the weapon of warfare rather than legislation. The Chicago Evening Post has been stirred by the situation now facing the church, and had something to say editorially regarding it a few days ago. "A million and a half members of the Presbyterian Church are represented by its General Assembly convening in Chicago this week," states this paper. "It is a great church, wealthy, vigorous and exercising a tremendous influence over the lives and thoughts of the people whom it serves. It faces at this present gathering a big issue. No question of greater importance will be discussed at its sessions than that of the program to be followed in dealing with the social and industrial problems of our modern life. We hope, for the sake of

religion and for the sake of society, that there may be no going back. Rather may there be sounded a ringing bugle call to advance and to carry the banner of Christian faith into the very citadel of social and industrial unrighteousness."

## New S. S. Lesson Committee Plan.

The executive committee of the International Sunday-school Association has recently had a conference with the Sunday-school Council of Evangelical churches and as a result of the conference there will be recommended to the international Sunday-school convention at Chicago in June an entirely new organization of the committee which selects the uniform Sunday-school lessons. Under the new plan the Sunday-school Association will choose eight members; eight members will be chosen by the Sunday-school Council, and one member will be chosen by each denomination repre-



The New Fourth Presbyterian Church, Chicago, where the General Assembly is being held.

sented in the Sunday-school Council. This Sunday-school Council is made up principally of the editors of Sunday-school literature connected with the publishing houses of evangelical churches. Heretofore, the Sunday-school Association has appointed its own committee, made up of representatives from leading churches.

## G. Campbell Morgan Must Rest.

In this department was recently reported the return of G. Campbell Morgan to England from his American tour. Dr. Morgan, leaving America, had boasted that he was returning to his own land "in renewed health." It seems, however, that Dr. Morgan was too optimistic. He has been compelled to relinquish the presidency of Cheshunt College, Cambridge, and to forego all plans for May work. The noted preacher recently made the following statement to his congregation: "I have been living and working for a considerable time under very heavy mental and physical strain, and it is quite certain and decided that at the conclusion of my tenth year of work at Westminster I shall seek a period of release in change of work for a while. The period of the rest is far more likely to be six months than three, or even two years. I should hardly have referred to the matter thus publicly were it not that I am

compelled, in view of my present condition, to seek immediate rest. I am weary almost unto death, and am convinced that, unless this action is taken at once, serious consequences will follow."

## Working People and Episcopal Church.

An inquiry has recently been conducted among the dioceses of the Episcopal Church throughout the country to learn the attitude of wage-earners toward that church. Thirty-four out of the fifty-four dioceses report a favorable interest on the part of working people. The dioceses reporting an indifference on the part of working people are in those states given over largely to agriculture, such as Delaware, North Carolina, Alabama, Nebraska, Iowa, and Kansas.

## M. E. Church, South at Oklahoma City.

The general conference of the Methodist Episcopal Church South, held at Oklahoma City last week, adopted a resolution indorsing the declaration of the Federal Council of the Churches of Christ in America for equal rights and complete justice for all men, uniform divorce laws and proper regulation of marriage.

## A Story of John R. Mott.

An exchange gives the following interesting item concerning Dr. John R. Mott: "A while ago, a committee of wealthy, influential men in New York City called upon John R. Mott and offered him the presidency of a strong business corporation at a salary of one hundred thousand dollars a year. On hearing the proposition, Mott became thoughtful and serious. Then, tears showed in his eyes. Observing his serious mood and tears, the committee thinking he was troubled about what his decision should be, suggested that they did not wish him to take the matter of decision so much to heart. Mr. Mott's reply was that he was not at all troubled about how to decide, and assured them that his decision was reached the moment the proposition was made. 'What pains me,' he said, 'is that I should have so lived before you that it would come into your minds to come to me with such an offer.'"

## Roman Catholic Figures.

The 1914 edition of the "Official Catholic Directory" has just been issued and contains what may be regarded as the authorized census of that Church. It is reported that there are in the United States 18,568 priests, 14,651 churches, and 16,067,985 communicants. This gives an increase over last year's figures of 623 priests, 339 churches, and 913,827 communicants. The large increase in membership figures is accounted for chiefly by more complete reports of the Ruthenian-Greek Catholics. There are 5,403 parochial schools, with 1,429,859 scholars, and 82 seminaries, 230 colleges for boys, and 680 girls' schools. New York has by far the largest number of Catholics, 2,884,723. Pennsylvania comes next, with 1,684,220; Illinois and Massachusetts are the other states which number over a million. Besides the American Catholics, communicants in the Philippines, Porto Rico, and other overseas territories raise the total number of Catholics under the American flag to 24,224,609.

**Is Methodism "Hard Pressed"?**

According to the census of English Methodism, which has just been made public, the Wesleyan Church records its eighth consecutive year of decrease in membership. The figures this year show a decline of 1,282 full members and of 875 members on trial. We understand that The Wesleyan Church, however, is not alone in this retrograde. Congregationalism, Presbyterianism, and other of the Protestant Churches are suffering a like shrinkage. This decrease results despite the fact that for the past few months the president of the conference, in company with their greatest evangelist, Gypsy Smith, has been making an extensive tour of the different centers. The Northwestern Christian Advocate (Methodist) finds some consolation in the fact that America reports increase rather than decrease in the church's membership, but is not entirely optimistic. This paper says of the situation in which the Methodist Church finds itself: "Methodism in the United States presents on the surface a quite different aspect, as there is reported an increase of over 200,000 during the last year; but even with this large addition to our membership, we do not find anything in which to glory. Methodism, along with the other churches of America, is hard pressed. If such an increase in the United States fails to cast a comforting glow over the denominational sky, we can easily conceive the gloom that has settled upon English Methodism, by having for the eighth consecutive year, to report a loss that will total many thousands of members."

**Preachers as Men of Fame.**

Among the famous Bostonians who have been selected as entitled to places on the "Roll-call of Fame" in Boston, a contemporary finds twelve preachers, if Edward Everett and Ralph Waldo Emerson, both of whom early abandoned their calling, are included. The other ten included are: Phillips Brooks, William Ellery Channing, John Cerverus, John Cotton, John Eliot, Benjamin Fenwick, Cotton Mather, Jonathan Mahew, Theodore Parker, E. T. (Father) Taylor. The proposals are that the names of the Immortals should be inscribed in the public Library and other public buildings, that the biographies of these men should be studied in the schools and their names used on public holidays.

**Union Still Far Off.**

The religious census of Houston, Texas, taken under the auspices of the State Sunday School Association, shows some one hundred denominations or separate and distinct religious bodies. It is worth while to scan the list, compiled from the cards turned in by the Home Visitors: Adventist, Agnostic, African Methodist Episcopal, Apostolic, Atheist, Baptist, Baptist M. A., Baptist True Vine (colored) Brethren, Bible Readers, Buddhist, Colored Catholic, Catholic, Christian, Christian Only, Church of God, Church of Christ, Church of Heaven, Colored Methodist Episcopal, Church of England, Church of Scotland, Cumberland Presbyterian, Congregational, Church of New Jerusalem, Crusaders, Deist, Disciples of Christ, English Lutheran, Episcopal, Evangelical, Evangelical Lutheran, Evangelistic, Free Church of Scotland, Free Methodist, Free Thinkers, Free Will Baptist, Friends, F. M. B., German Lutheran, Freeman Methodist, German Catholic, Greek Catholic, Greek Reformed, Golden Rule, Gospel Call, German Methodist, South, Hard-shell Baptist, Holiness, Holy Jumpers,

House of David, International Bible State, Jewish, Jewish Reformed, Jewish Orthodox, Latter Day Saints, Lutheran, Methodist Protestant, Mexican Methodist, Mexican Catholic, Methodist Episcopal, M. E. S., Mormon Israelitish, New Thought, Nonconformist, Orthodox Presbyterian, O. S., Presbyterian, U. S. A., Pentecostal, Primitive Baptist, Primitive Brethren, Plymouth Brethren, Practical Christian, Quakers, Reformed Presbyterian, Russian, River Brethren, Russellite, Salvation Army, Sanctified, Spiritualist, Scientists, Swedenborgians, The Church of the Living God whose names are Enrolled in Heaven, Theosophist United Brethren, United Presbyterians, Unitarian, Universalist.



Rev. Mark A. Matthews, a former moderator of the Presbyterian church, and one of the interesting characters at the Assembly this week.

**Dr. Clark Cables from Spain.**

A cablegram from Dr. Francis E. Clark, sent from Barcelona, Spain and dated May 4, says: "The greatest Protestant meeting ever held in Spain, with more than four thousand present, was addressed by Rev. Francis E. Clark, LL. D., president of the World's Christian Endeavor Union. The corporation of Barcelona granted the use of the Fine Arts Palace, the largest auditorium in the city, a concession absolutely without precedent in the history of Spanish Protestantism. Doctor Clark will address conventions in Madrid, Valencia, Zaragoza, and Bilbao."

**Dr. Boynton on Church's Losses.**

Protestant churches are losing many members because rural people neglect to transfer their membership when they move into the cities, according to Rev. M. P. Boynton, pastor of the Woodlawn Baptist Church, Chicago, in a recent address on "Transplanting." "It is estimated that there are 250,000 Protestant church members in Chicago," said Mr. Boynton. "In almost every neighborhood the membership of a given church could be doubled if those who have moved in from the country would unite with the church of their choice. There probably are 250,000 church members in Chicago who are not identified with their respective denominations. Our day has developed a superficial Christianity that has swelled church membership rolls. In rural communities it is not respectable to be out of the church, it is the exception when a family is not identified in some fashion with the church." Mr. Boynton suggested as a remedy that city church members should assume a greater re-

sponsibility. The social aspect of the churches must be broadened, he said, so that appeal will be made to young people who come from the country to the city.

**The Negroes and Roman Catholicism.**

The sixth annual conference of the National Association for the advancement of the colored people was held in Baltimore May 3-5. Rev. Stephen L. Theobald, pastor of the church of St. Peter Chaver in St. Paul represented the Catholic Church. He is the sixth of the Negro race to be elevated to the priesthood.

**Union is Coming!**

The report comes of a Presbyterian preacher, who baptized by immersion the superintendent of a Methodist Sunday-school while preaching in a union meeting held in a Disciples church. Clear the tracks. The union special is on the way.

**New York's Easter Collections.**

It is estimated that the Easter collections in the churches of New York city amounted to \$3,000,000. Among the gifts was a check for one-half million dollars from Mr. Frederick G. Bourne, president of the Singer Manufacturing Company. It was a donation toward the endowment fund of the Choir School of the Episcopal Cathedral of St. John.

**Immanuel Movement Still Going.**

The work of the "Immanuel Movement," so widely advertised a few years ago, is still being quietly continued at the Emanuel Episcopal Church, Boston, under the direction of its original promoters, Dr. Elwood Worcester and his associate, Dr. Samuel McComb. Three clergymen are kept busy most of the time ministering to the hundreds who apply for help each month.

**Chicago Presbyterians Make Record.**

According to figures compiled by the Coöperative Council of City Missions in Chicago, the Presbyterian is the only denomination which has held its own in or near the business district of the city in the last twenty years.

**Presbyterians in Generous Work.**

The Board of Ministerial Relief of the Presbyterian Church is endeavoring to raise \$10,000 from the ministers of that fellowship for the erection of a sanatorium for their brother ministers who have become afflicted with tuberculosis.

**Opening of the American University.**

The official opening of the American University by the President of the United States, announced for the afternoon of Wednesday, May 27, was marked further by the formal raising of the American flag over the marble buildings and extensive grounds of the university located on the Northwest Heights of Washington.

**Church in Every-member Canvass.**

The Congregationalists are now engaged in the every-member canvass. It will continue six weeks or possibly longer. Careful plans have been made to obtain thorough work. In speaking of the plan, the Congregationalist describes it as the "most business-like proposition made to the evangelical churches for many a day." It has been successfully tested already in five hundred Congregational churches.

**Full General Assembly Reports.**

Next week's issue of The Christian Century will give a full report of the achievements of the great Presbyterian gathering which is being held in Chicago this week.

## Of Human Interest

### Kipling Prophecies.

The age of romance, according to Rudyard Kipling, is by no means dead. On the contrary, Mr. Kipling, who recently broke his silence by a lecture before the Royal Geographical Society of London, believes that in the newly opened realm of the air "we are on the brink of discoveries as thrilling as those of the Elizabethan age."

Up to the present, he declares, "we have been forced to move in two dimensions by the help of the three beasts of burden and a few live coals in a pot. Now, we perceive we can move in three dimensions, and the possibilities of our new freedom distract and disturb us in all relations. There will arise—they are shaping themselves even now—risks to be met as cruel as any that Hudson or Scott faced; dreams as worldwide as Columbus or Cecil Rhodes dreamed, to be made good or die for, and decisions to be taken as splendidly terrible as that which Drake clinched by Magellan or Oates a little further south."

Kipling, it will be remembered, prophesied aerial navigation in his remarkable story, "With the Night Mail," published five years ago.

### What "Gene" Field Wanted.

It is often told that Eugene Field one day wandered into a basement restaurant, sat down at a table, put his chin in his hands, and gazed moodily into space. A waiter came to him, and after the manner of his kind, enumerated the long list of dishes that were ready to be served.

"No, no," said Field, dejectedly. "I require none of these things. All I want is some sliced oranges and a few kind words."

### Joseph Fels, Philanthropist.

Frank Crane wrote in the New York Globe recently of Joseph Fels, philanthropist, "There died the other day in Philadelphia a soapmaker by the name of Joseph Fels," said Doctor Crane, "If not the greatest, he was the most typical, significant and characteristic philanthropist of the day. This he was because he represented the direction which modern altruism is taking. . . . The intelligent man of today is shy of old-fashioned charities, for he sees the real charity is changing unjust conditions. What the manly poor want is not alms nor dole, but opportunity and a square deal. How he goes at changing bad conditions is his own business. It may be through oneism or another, this party or that; the main thing is: Does he strike at the root or chip the bark? . . . It is for this reason that I call Fels the most rational philanthropist of his time, and place his name in the list of those who benefit their fellow-men by money above those of Carnegie, Rockefeller, Doctor Pearson or any other princely endower of institutions."

### A New Southern Story.

Prof. C. F. Marvin, head of the United States Weather Bureau, tells Lippincott's this story of an expedition from the University of Pennsylvania, which was sent to one of our southern states some years ago for the purpose of observing a solar eclipse.

The day preceding the event one of the professors said to an old colored man who was employed in the household where the scientist was quartered:

"Uncle Sam, if you watch your chick-

ens tomorrow morning you will find that they'll go to roost at 11 o'clock."

Sam, as might be expected, was skeptical, but at the appointed hour the heavens were darkened and the chickens, as foretold, retired to roost. At this the old negro's amazement knew no bounds, and he diligently sought out the scientist.

"Perfessor," said he, "how long 'go did you know dem chickens would go to roost?"

"About a year ago," said the professor, indulging in a faint smile.

"Well, ef dat don't beat all!" was the man's perplexed reply. "Why, perfessor, year ago dem chickens wa'n't even aigs yet."

### Secretary Garrison Tells Story.

Secretary of War Garrison, apropos of the revival in navy and army of vice admirals and lieutenant generals, said at a luncheon in Washington:

"This is largely a matter of diplomatic etiquette, a matter of elegance.

"Much goes by elegance nowadays, you know. I said recently to a multimillionaire who had risen from a plumber's apprentice to I don't know how many bank

presidencies and interlocking directorates: "Your women folks must be proud of you, since you are self-made."

"Yes," he answered grimly. "Yes, they're about as proud of me as they'd be of a homemade dress."

### Dr. Carrel on American Overwork.

Dr. Alexis Carrel was condemning the unhealthy life of the American business man.

"I met the other day," he said, "one of your multimillionaires, a chap who had ruined his health by overwork.

"I used to work eighteen hours a day," the poor old fellow wheezed from his bath chair. "I know better, now I'm old. Age brings us wisdom, but doesn't give us any time to use it."

### Orville Wright on Speed.

Orville Wright, at a dinner in his honor in New York, talked about the fast French monoplanes which now make 250 miles an hour.

"They're very fast," said Mr. Wright, shaking his head, "but they're—"

"Fast indeed!" interrupted a young millionaire. "Mr. Wright, is there anything on earth those machines can't overtake?"

"Yes," said Mr. Wright, with a frown. "There's one thing they can't overtake, and that's their own running expenses."

## The World is Growing Better

### A Much-Needed New Profession.

A new profession has come into being. It is that of health officer. Harvard University and the Massachusetts Institute of Technology have joined in the founding of a School for Health Officers. Candidates for admission must be graduates of approved medical schools or bachelors of science in biology or sanitary engineering. It is strictly a post-graduate professional school, with practice in the city, state or national health departments and in the hospitals of Boston. Graduates of the school will be specialists in preventive medicine, sanitation and public health, and qualified to become effective members or officials of boards of public health. The movement to prevent disease is taking precedence of the efforts to cure disease.

### Hope to Outlaw Colorado Saloons.

All signs are hopeful in the extreme for a dry Colorado this fall. No ground was lost at the spring elections. At Akron, a railroad town, already dry, the liquor people forced the issue and lost four to one. Brighton, Le Veta and Grand Valley, which have had saloons from their incorporation, went over to the dry column by substantial majorities. Manitou, Swink, Nederland and Sugar City remained wet but by reduced majorities. A strenuous fight at Gunnison, dry territory, resulted in the election of officers on the dry ticket.

### Prohibition Victories in Canada.

The "dry" forces continue to win victories in Canada, recent elections in three counties of the Province of Ontario resulting in prohibition victories in each instance. In Huron County the "dry" majority was 2,536, while in the counties of Peel and Welland the majorities were each less than one hundred. The contests were hard fought, and the liquor men imported speakers from the United States as well as from other sections of Canada. As a result of these elections, one hundred and four bars close with the pres-

ent year. The elections were held under the Scott act, which provides for local option by counties and does not require the three-fifths majority, as in the case of towns and cities. The temperance people are now encouraged to hope for victories in most of the counties of Ontario, and a "dry" province is the goal of their efforts.

### British Fight Race Track Gambling.

Great Britain is pushing a war on race track gambling. In the House of Lords a bill has been introduced by Lord Newton to prevent the writing, publishing, or circulating within the United Kingdom of any advertising relating to betting or tipsters' business.

### Henry Ford Cleans House.

Henry Ford, the auto maker, who arrested the attention of the civilized world by his profit-sharing plan announced a few months ago, and his distribution of several millions of profits to his employees, has now announced that no profits will be given to uncleanly employees. He says no employee of the Ford Motor Company will be permitted to live in tenements and squalid rooming houses. Notice has been sent to all the employees that the company expects each recipient of the profit-sharing plan to use his or her share in the profits for the good of themselves and their families and "make more comfortable your homes and dwellings." Married and single men are required to live up to the modern standard of American life or to be eliminated from the Ford organization. Single men who live in rooming houses where they sleep in shifts must find better places of abode or be dismissed.

### Gates Fortune for Philanthropy.

It was reported recently that the wealth of John W. Gates is to be spent almost wholly by his widow for founding schools for the education and maintenance of orphan boys and worthy boys of poor parents.

## Our Readers' Opinions

### "THERE WAS NO WOMAN IN IT."

Editor The Christian Century:

I have just read your editorial, "There was No Woman in It," and am pleased to note that unlike most articles on kindred subjects in these days, it is free from the plat-form gush that audiences are cruelly subjected to. You really make a point. However there is perceptible the very thing you deprecate in your first paragraph, the tendency to fasten blame on one or the other of the sexes.

As I understand it, the point you make is that there "may be a great wrong with no question of sex involved." This is indeed a new thought in connection with the crucifixion but in your enthusiasm over your discovery you lose the balance you manifest in your opening paragraph. Moreover, the tragedy of the cross is not unique in the fact that there was in it no motive growing out of sex. There was "no question of sex involved" in the crime of American slavery and the necessity of the awful war fought for the freeing of the slaves. There is no question of sex involved in the crime of the legalized liquor traffic, nor in the present Mexican situation nor in a thousand other evils.

That no woman had a hand in the crucifixion is only apparent. There are no means of getting positive information in that regard. In the very nature of the case men were the prominent ones in the execution of Jesus; they composed the Sanhedrin and the Roman garrison stationed at Jerusalem and the apostolic college, and occupied the places of high priest and governor. You say that Pilate and Judas and Peter and the soldiers were all men; let it be remembered also that John and Joseph and Nicodemus were all men and that it was Joseph and Nicodemus who begged the body of Jesus of Pilate and tenderly took it from the cross and buried it in a new tomb. Furthermore, there was no woman governor nor high priest nor soldier nor apostle, and what women might have done in these same positions we can judge only by what they did do in places of authority. Woman's hand was not entirely free from blood stains in that early day as it is not in this day. You say all the women were on his side. Is it likely that the two maids that accused Peter of being with Jesus were on his side? Else why Peter's fear when they accused him? Had they held other positions their opposition would perhaps have expressed itself in more violent form. If in a very few years in Antioch of Pisidia it could be written that "the Jews stirred up the devout and honorable women" as well as "the chief men the city and raised a persecution against Paul and Barnabas and expelled them out of the coasts," it surely is not much amiss to surmise that at least some women might have had a hand in the crucifixion. As women are not always given credit for all the good they do, so they may not always be blamed for all the wrong they do.

You say that men murdered Jesus. May we not say rather that society murdered him and that men, occupying the positions by which the foul deed was to be perpetrated, simply constituted the instrument? "The sin, the shame, the stubbornness, the cruelty, the blunder of the crucifixion belong wholly to" society, and men were simply in positions that necessitated their forming the avenue by which society's meanness was to be expressed. If you limit the crime to men as such then you must limit it to the particular group of men who actually committed the deed and thus make of what you call "the sin of the centuries" a purely local affair. When a man or woman is sent to the electric chair unjustly is it "wholly and exclusively an affair of men" simply because society, composed of both men and women, in pronouncing its verdict uses men as its mouthpiece and the instrument by which the verdict is carried into execution? The mere fact that the names of women are not mentioned in connection with the crime of the

crucifixion is not evidence that they were not thus connected any more than the names of women not appearing in connection with the good deeds recorded of men signifies that they had nothing to do with those good deeds. To absolutely separate men and women in the world's affairs is like separating the positive and negative forces of life.

Here is my excuse for writing. We are governed by a false principle when we think to stimulate the sexes to harmonious action by lauding the one and deprecating the other. If it is woman you are concerned about you will not help her much by belittling man in whom her happiness is more or less involved. If it is man you are concerned about you will render him but scant aid by drawing an ugly picture of woman in whom his happiness is more or less involved. Man is not moved to do his best by ever being the victim of odious sex comparisons and woman is as much the loser as is man when man does not do his best. We are, after all, but grown children. As you can do more with a child by suggesting to him that he is capable and good so you can with adults. Paul said: "Fathers, provoke not your children to anger, lest they become discouraged." And we would say: "Writers and speakers, provoke not your readers and hearers to anger, lest they become discouraged." You must admit that you do not feel especially inspired when you sit in an audience and hear your own sex belittled and ridiculed while the other is inordinately exalted. The value of an address or an article should be measured by its effect for good on the hearers or readers. Sex has nothing to do with merit. We are not men or women through any accomplishment of our own. We should be praised or blamed as individuals and not as sexes.

If it is agreed that women can be brought to their highest and best by being honored for what they have done and can do, what valid reason is there for not using the same method with men? If to call attention to feminine badness only is depressing to women, it is equally true that the constant citing of masculine badness is depressing to men, especially when it is brought into sharp contrast with feminine goodness. I am reminded of an evangelist who in the course of his campaign had on consecutive nights a special service for women and a special service for men with a mixed audience present on each occasion. His sermon to the women was a beautiful tribute to womanhood and gave the women a high conception of their function as women. The sermon to men, however, was simply a tirade on the whole male sex, which did anything but give them a high conception of their function as men. If evil conduct must be dwelt upon let it be done without indicting the whole sex to which the guilty person may happen to belong. There are too many good women to accuse the whole sex when a few go wrong and likewise are there too many good men to accuse the whole sex when a few go wrong. May the day soon come when we shall see that there is merit in neither male nor female as such, but righteousness constitutes merit in both male and female.  
Sidney, Ohio. C. J. SEBASTIAN.

### MYSTICISM OR CHRIST?

Regarding Mr. Todd's contention that mysticism is the essence of religion, let me ask, "What if it is?" There are religions many, but only one Christianity. And the foundation of that, be it remembered, is belief in Jesus as the Christ, the only begotten Son of God, and the absolute acceptance of his teachings. These teachings adequately explain why the world is out of joint, why disease, ignorance and death reign, and point the way to God and life through the spiritual birth, whereby we are born back into His kingdom, whence man fell.

Why does not Mr. Todd go to the Bible and the experience of thousands of saints for examples of "the Spirit bearing witness with our spirit," instead of calling up men

who wander chartless on the sea of doubt? Would he put speculators on an equal footing with Christ's redeemed? Has the Lord "refused to answer him by dreams, by Urim or by prophets?"

In the two articles there is not a syllable written that indicates a belief in the mighty truths of the New Testament that bear directly on the subject. True, Mr. Todd compliments Jesus highly, but was he wrong in his claim of being divine? If not, let us accept his statement that "His is the only name under heaven given among men whereby we must be saved."

One of the men seeks to show that communion with God may be attained by Hindu, Mohammedan or Christian by simply "looking within." The other denies that any has such fellowship. Of course we know whom we have believed and are not mistaken in the evidence God gives by his presence. Thank God for that.

The Lord has evidently hid these things from these wise and prudent men and revealed them unto babes. Let it be even so, for so it seems good in the sight of God.

E. VAN DEVENTER.

Plainview, Tex.

E. Van Deventer.

### WHAT SAITH THE SCRIPTURE?

Editor The Christian Century:

In reference to the discussion between Dr. Ames and Mr. Todd, the former has by far the better of the argument. If I might be permitted a word of suggestion it is that all such presentations claiming to touch vital religious problems would find as much material for their illustration in the Scriptures as in the writings of men who have especial bent for such study. When a matter purports to deal with so fundamental a thing as our religious interests it gives added emphasis to point for elucidation to the attitude of the sacred writers. What Mr. Todd evidently contends is an element of mysticism seems assuredly to be in reality a highly developed and unusually sensitive spiritual appreciation. How very simple the matter looks in the light of the exhortation, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The view of Mr. Todd is exactly the element responsible for such developments as Christian Science and the occultism now competing for the support of those who demand that if they are to have a belief really religious it should contain what is vague and abstract. Dr. Ames has certainly written most clearly and while leaving room for the very highest spiritual appreciations makes the deepest experiences of faith the possible possession of those who would care to attain it. We must have the dreamer and also the man who cautions us that we are to be guided by something more substantial.  
E. RICHARD EDWARDS.

Martinsville, Ind.

### MERE SUGGESTIONS.

Editor The Christian Century:

The following remarks on the addresses of Mr. Todd and Doctor Ames are intended to be purely suggestive:

1. The addresses lead me promptly to recall the two great commandments—love to God and love to man. Some have always placed too much relative stress on the first commandment; while others have overemphasized the second. Mr. Todd seems to emphasize the divine and spiritual side of religion; Doctor Ames, the human and practical side. I think that we would all do well to stress in ourselves the side which seems to be the weaker.

2. Perhaps the greatest difference between these two advanced thinkers results from the limitations of language. Words, being signs of ideas, can not clearly define Mysticism, which belongs to the domain of affection, and not to that of thought.

3. Both these brethren know quite as well as I, that the left lobe of the brain is the home of thought, while the function of the right lobe has not been definitely discovered. I feel very sure that Mr. Todd will not desire to underestimate the realm of thought, and just as certain that Doctor

(Continued on page 23.)

## Disciples Table Talk

### Patmont, Found, Tells Story.

L. R. Patmont, who disappeared from Westville, Ill., March 31, after working in a "dry" campaign there for several days, was found in an abandoned home near Columbia, Ill., May 23, and was brought to St. Louis, Mo., by John L. Brandt, of the First Church in that city, in an automobile. With a two-months' growth of beard and emaciated, Patmont presented a pitiable appearance. He told the following story, after having been identified by several friends: "While walking home from the dry meeting at Westville I was attacked at the railroad tracks by a gang of four or five rough-looking men. I was rendered partly unconscious by the sandbags with which they hit me on the head and was then put on a handcar and taken about two miles down the track. Here I was thrown into an automobile, taken about eighteen miles, in which direction I do not know, and thrown into a dark, damp cellar. For two days I was without food, or a drink. When I talked to my captors above they threw hot water on me. Later they fed me rotten bananas and by and by other fruit and sandwiches. I never saw light except when they opened the trap door to throw food to me. Two days ago I was removed to the house where I was found. While being brought here I was kept in the bottom of the same automobile used before and slugged every now and then with the sandbags. I was semi-conscious all the time. A drug they forced upon me helped to keep me dazed. The automobile trips were always made at high speed and during the night, when I was put into this last cellar, two of the men gagged me, tied my wrists to my knees with the aid of a board under my knees, and then put a gunny sack over my head. They told me if I made any noise they would set fire to the house. I was cramped in such a position I could neither sit nor lie flat. After I heard the men leave the house I slowly worked my head out of the gunny sack. I chewed the gag in my mouth until I became unconscious. When I awoke I began to chew at it again and I finally worked it loose. Then I yelled for help a whole day before anybody came."

### Berkeley, Cal., Disciples and the University.

H. J. Loken, pastor of First Church, Berkeley, Cal., reports that a very unique and significant service was held at the church recently. The evening service was in the hands of the University of California graduating class of this year and all the speakers were candidates for degrees. That the University is fast becoming a center for Disciples Mr. Loken indicates, is demonstrated by the fact that the Disciples are represented this year by fourteen graduates. Ten of them are candidates for the degree of A. B., three for M. A. and one for Ph. D. In addition to these there was also one graduate from the union seminary this year, and also one graduate from the Art and Craft School making a total number of sixteen graduates. The church at Berkeley has a total constituency in the university, in members and regular attendants, of one hundred and ten.

### A Memorial Church to Eldreds.

The following telegram has just been received from Coldwater, Mich., signed by James F. Cargill, pastor there: "This congregation passes resolution today to build a \$25,000 Eldred Memorial Church of Christ in this county seat to the memory of the Eldreds, missionaries, who died in Africa. Mr. Eldred was born in this county and his parents reside in same. Michigan needs this memorial for missions and our plea. The memorial suggestion came from Mr. Amaden, an Angola-Hiram man and is championed by Bethany and Lexington graduates. The Brotherhood should help us. What do you say? The Hull Brothers Evangelistic Company is rendering great service in sermons, songs and visitations. Splendid audiences,

baptisms and accessions. Churches will make no mistake in securing the Hull Brothers Company for meetings and lectures."

### Disciples in Purdue University.

Purdue University has 1,859 regular students this year. Of that number, 150 are members of the Christian church at home, while 75 have expressed a preference for this fellowship, giving a total of 225 or 12.1 per cent of the whole student body. It is the custom of the university to ask each Freshman to fill out a card stating his church membership or preference, and for the past ten years the order of numbers has been: Methodist, first; Presbyterian, second; Disciples of Christ, third. This year the Disciples have 95 Freshmen out of a class of 769. More than 90 per cent of these students are men.



Rev. H. J. Loken, who reports successes at Berkeley, Cal.

### Hannibal, Mo., Every-Member Canvass.

The summary of the results of the every-member canvass conducted in the church at Hannibal, Mo., indicates that this plan is both practical and fruitful. Several weeks ago, just after the canvass was taken—late in March—The Christian Century published an enthusiastic report from the pastor, G. A. Campbell, of immediate results. The following summary will be of further interest: sixty-nine pledges were under \$1 each; 213 pledges were from \$1 to below \$3; thirteen from \$3 to below \$5; forty-two pledges were from \$5 to below \$10; fourteen pledges were from \$10 to below \$15; eight pledges were for \$15 each; two pledges were for \$20 each; three pledges were for \$25 each; one pledge was for \$30; one pledge was for \$31; two pledges were for \$40 each. The Sunday-school pledge was for \$100. Two pledges were for \$125 each. The total amount of pledges received by the canvass was \$1,538.69. With the C. W. B. M. and Easter offerings, the total will be over \$2,000. There were 371 pledges representing 518 people. A prayer-meeting was given over to these cheer bringing reports. This meeting was the biggest blessing of all, writes Mr. Campbell. He states that in the next canvass an effort will be made to secure a pledge from every member.

### C. R. Scoville in Oakland, Cal.

Arrangements have been made by the Church Federation of Oakland, Cal., to secure the services of Charles Reign Scoville in a union evangelistic campaign to be held in that city early in the fall. The exact date has not yet been set. Work has already been begun to insure the most effective co-

operation of all the churches. It is possible that the Piedmont Pavilion, which is being fitted up to accommodate the Christian Endeavor Convention this summer, will be used. This building will seat five thousand people. In case it is not available a tabernacle will be erected for the occasion.

### Death of John S. Shouse.

John S. Shouse, one of the best beloved of Kentucky's Disciple ministers, dropped dead at his home in Lexington, Ky., May 14. When the end came Mr. Shouse was surrounded by his children, Jouett Shouse, state senator from Kinsley, Kans., and Mrs. Sydney Smith, of Omaha, Neb., his wife and Rev. R. H. Ellett, a son-in-law, of Clintonville. Mr. Shouse was born near Midway, in Woodford County, seventy-three years ago. His father was a man of large business interests, and for years conducted a rope factory on the outskirts of Midway. His mother was a member of the Baptist Church, Mr. Shouse was first sent to the Baptist College in Georgetown, at which institution he was fitted for Bacon College, Harrodsburg, from which he was graduated. He was a student at Bacon College during the Civil War. He studied theology at that college under President Robert Milligan, who was afterwards president of Kentucky University in this city, and the father of Prof. A. R. Milligan, the distinguished Latinist. Mr. Shouse was converted under the preaching of L. L. Pinkerton, one of the early intellectual giants of the Church of the Disciples in Kentucky. In young manhood, a convert to the Christian Church, he commenced his long ministry of more than forty years at Grassy Springs, in Woodford County. Later he conducted a private school at Midway, and after that began preaching for the Christian Church in Midway. Mr. Shouse was pastor of the Midway church for eighteen years, during which time he took keen interest in the Female Orphanage School at that place. His father had been interested in this school, and for the last forty years he had been a trustee of this institute. In his younger days Mr. Shouse was eminently successful in evangelistic work, conducting great revivals in Versailles, Cynthia and at Broadway Christian Church, when J. W. McGarvey, for many years president of the College of the Bible, was pastor. Mr. Shouse left Midway thirty-three years ago to take charge of the Broadway Christian Church at Lexington, succeeding Mr. McGarvey there as pastor. Mr. Shouse was pastor of Broadway Church for nine years. The year after he left Broadway he was financial agent of the educational interests of the Christian Church in Kentucky, working for Kentucky University, the College of the Bible, the Orphan School at Midway, and several other institutions. At the end of that year he went to Columbia, Mo., in which city he preached for about two years. From Columbia, Mr. Shouse went to Mexico, Mo., at which place he remained for several years, after which he returned to Lexington, where he remained until his death. Since returning to Lexington, Mr. Shouse has been pastor of Chestnut Street Christian Church, and of several rural churches in Kentucky. He was deeply interested in educational work. For many years he was trustee of the College of the Bible and a member of the Executive Committee of that institution.

### National Benevolent Association is Building.

Building operations have been begun on the new plant for the Benevolent Association's new Juliet J. Fowler Home for Children at Dallas, Texas. This new building will have cost more than \$40,000 when completed. The Kansas City Hospital building operation is under way. President J. W. Perry, of the Association, writes, "In digging the foundation for the Hospital, we struck some very hard rock and we are going rather slowly, but they tell us that as soon as they are through with this rock work, they will make rapid progress. They have a world of material on the ground at this time, and I believe they will push the matter along hurriedly." This will be a great national institution. The Association has recently come into a \$5,000 bequest, a \$2,500 annuity

gift and other smaller bequests and annuities. The Easter returns are thus far running ahead of the best previous year.

#### Ontario Disciples to Meet.

The annual gathering of Ontario's Disciples will take place at Guelph, June 3-8, commencing with the ministerial sessions at 7:30 p. m., of the first day. The program is one of the best in recent years and will be full of interest, writes G. F. Assiter, Cor. Sec. Visitors from sister churches in the states will be warmly welcomed, and to them the usual hospitalities will be extended. Delegates and visitors should send their names to the pastor of the local church, Ben. N. Mitchell, 42 Tague street, Guelph, Ont.

#### C. C. Rowilson Installed.

Carlos C. Rowilson, until recently pastor of the Disciples Church, at Iowa City, Ia., but now with First Congregational Church at LaCrosse, Wis., was installed in his new work on May 19. The sermon was preached by Rev. John Faville, of Appleton, Wis., the "Address to the People" being given by Rev. Cecil J. Armstrong, of Superior, Wis., who was formerly a Disciple minister.

#### Christian Hospital Graduates Nurses.

An announcement has been received of the Ninth Commencement Exercises of the Training School for Nurses, of the Christian Hospital of St. Louis, to be held May 26, at the Y. W. C. A. building, St. Louis. Mrs. T. R. Ayars leads in the hospital work. The Christian Woman's National Benevolent Association, of which Mrs. Ayars is president, is pushing a campaign for boxes and barrels of provisions for the homes under the Association. Three of these institutions are entirely out of fruit. Provisions may be sent to the Association at 5861 Plymouth avenue, St. Louis, Mo.

#### Coming State Conventions.

Ohio, June 1-4, Bowling Green. Ontario, May 27-June 1, Guelph. Oklahoma, June 1-4, Sapulpa. Michigan, June 1-4, St. Louis. Colorado, June 1-4, Canon City.

#### Brotherhood Movement Succeeding.

E. E. Elliott, National Brotherhood secretary, writes that local chapters and many individuals are banding together in the support of the National Brotherhood Movement, and the work is making progress. The directors of the Men's Movement are firm in the conviction that there never was a time in our history when the church needed a Men's Movement more than at the present time, and hundreds of local churches are seeing to it that a beginning along this line is made.

#### Kansas City Ministers Meet.

Kansas City and vicinity ministers had their annual dinner at Swope Park Church, Kansas City, May 25. George Hamilton Combs acted as toastmaster, and E. T. McFarland of Lawrence, Kansas, delivered a paper. The usual toasts and "horseshoe" contests followed.

#### Kansas City Pastor Killed.

C. H. White, pastor of Sheffield Church, Kansas City, was instantly killed in an elevator accident in his home city Monday morning, May 11. His body fell nine stories after it had been crushed against the top of the elevator doorway. He leaves a wife and five children. The sympathy of the entire brotherhood goes out to the distressed family.

#### Missouri Convention, Moberly, June 15-18.

The Missouri Convention will be held at Moberly June 15 to 18. Moberly is middle way between St. Louis and Kansas City on the Wabash and "Katy" railroads, and well able to care for a state meeting. The rates of fare will be 2 cents per mile in each direction. Special cars will be carried on all trains during the convention.

#### A "Birthday Party" at Gainesville.

There was a birthday party given by the Men and Millions Team while at Gainesville, Texas, in honor of R. A. Doan and George Hendricks. Mr. Doan everybody

## Facts and Figures From Disciples' Fields

### EVANGELISTIC MEETINGS.

Mexico, Mo., W. A. Shullenberger, pastor; L. W. McCreary, evangelist; 42; closed.  
Wichita Falls, Tex., Seoville Company, evangelists.  
Middleport, O., B. H. Morris, pastor; Brown and Leigh, evangelists; 101; closed.  
Louisville, Ky., Brown and Leigh, tent meeting.  
Ponca City, Okla., Isom Roberts, pastor; R. F. Whiston, preaching; 36; closed.  
Salem, Mo., W. L. Ross, pastor; R. F. Whiston, evangelist.  
Paul's Valley, Okla., A. G. McCown, evangelist; 59; closed.  
Raleigh, Tenn., W. W. Miller, evangelist; 30; closed.  
Portland, Ore., W. L. Melinger, pastor; Melvin Putnam, evangelist; 25; closed.  
Ft. Scott, Kans., union meeting, W. Y. Allen, Disciple pastor; 700 conversions, 78 for Disciple membership.  
Chico, Cal., F. W. Zook, evangelist; 62.  
Warrensburg, Mo., S. B. Moore, pastor; Clare Harding, evangelist.  
Los Angeles, Cal., University, J. W. Maddux, pastor; Bruce Brown, evangelist; 49; closed.  
Huntington, W. Va., C. R. L. Vawter, evangelist.  
Charles City, Ia., H. T. Burgess, pastor; Sword and Seniff, evangelists.  
Corbin, Ky., J. Ross Miller, pastor, preaching; 62; continue.  
Martinsburg, W. Va., Wilhite and Shaul, evangelists.

### CALLS.

C. M. Smithson, Streator to Kenny, Ill.  
B. W. Tate, Pontiac to Streator, Ill.  
S. B. Waggoner, Worthington, Ind., to Ayden, S. C.  
Rev. Mr. Waggoner, Ute to Pearson, Ia.  
L. F. DePoister to Nebraska City, Neb.  
A. B. Robertson to Ashland, O.

### RESIGNATIONS.

Jasper T. Moses, Grand Junction, Colo. May go to Fowler, Colo.  
Geo. W. Titus, Sullivan, Ind.  
L. E. Groseclose, New Berlin, O.

knows. Mr. Hendricks everybody in Texas knows. He lives at San Angelo, and is president of the Men's Movement in the Lone Star State.

#### Indiana County Conferences.

G. I. Hoover, Secretary of Indiana's Eastern District, is accomplishing things in church efficiency, in his district. Among other enterprises, he is pushing county conferences. The third series is announced, as follows: June 1-2, Monday and Tuesday at Anderson, Madison County. June 2-3, Tuesday and Wednesday at Marion, Grant County. June 4-5, Thursday and Friday at Portland, Jay County. These conferences will be held in the First Christian Church of the cities named. These county conferences are a part of the program of work adopted by the Indiana Christian Missionary Association. C. W. Cauble, corresponding secretary Indiana Christian Missionary Association; Garry L. Cook, state Sunday-school superintendent; Mrs. O. N. Greist, state president of the C. W. B. M.; Prof. C. E. Underwood of Butler College; Joseph C. Todd of the Bloomington Bible Chair Movement; and the state evangelist for the eastern district will represent the state interests upon the program of the conferences. Local brethren in each of the counties will represent the interests of the county churches. The conferences begin on the evening of the first day and conclude on the evening of the second day. On the second morning, afternoon and evening sessions will be held. On the second day noon and evening luncheons will be served by the ladies' aid societies of the churches. Mr. Hoover writes that the great interests of the kingdom of God and the relation of our own churches thereto will be considered. Each Christian church in these counties is asked to send as many of its most representative members as it can secure to the conference of churches held in the county in which it is located.

J. F. Quisenberry, Kansas City, Mo., Roanoke Church.  
G. E. Ferguson, Montezuma, Ia.

### ADDITIONS TO CHURCHES.

Homestead, Pa., J. E. Gordon, pastor; 25.  
Gainesville, Wis., 21.  
Troy, Tex., 23.  
Traverse City, Mich., F. A. Ellis, pastor, 5.

### DEDICATIONS, ETC.

First, Kansas City, Mo., will rebuild at expense of \$50,000.  
Bethany, Neb., Memorial, is erecting building.  
Newcastle, Ind., will build.  
Springport, Ind., is building.  
Freeport, Ill., Prof. C. A. Lockhart of Canton, Mo., will dedicate First Church building.  
Sidney, O., C. J. Sebastian, pastor, laid cornerstone of new building.  
Barbourville, Ky., will build \$12,000 structure.  
Cayuga, Ind., is erecting building.  
Owenton, Ky., \$12,000 loss on building by fire.  
Rockford, Ill., Central auditorium of new building opened May 10, W. J. Lockhart, officiating.  
Des Moines, Ia., Mondamin Ave., dedicated May 10. J. M. Huffman, pastor, in charge, assisted by local pastors. Over \$3,000 raised.  
Girard, O., B. F. Leach, pastor; new building dedicated by E. A. Hibler, of Warren, O. May 10.  
Daytonia, Fla., S. L. Jackson, pastor; will build.  
Gainesville, Wis., dedicated new building May 17.  
Russellville, Ky., G. L. Snively dedicated remodeled building May 17.  
West Point, Ga., L. A. Omer, pastor, preaching; Wallace Tuttle, singing.  
Norman, Okla., D. A. Wickizer, pastor; F. M. Rains dedicated new building, raising \$6,000, May 10.  
Indianapolis, Ind., West Park will build addition.

#### Men and Millions Texas Team.

The Men and Millions Texas team is composed of A. E. Cory, Dean; Bert Wilson, advance man; D. O. Cunningham, Missionary from India; Frank Garrett, missionary from China; H. J. Dethrick, W. R. Warren, J. H. Mohorter, Grant K. Lewis, President Miner Lee Bates, President H. O. Pritchard, President F. D. Kershner, Mrs. Anna R. Atwater, Miss Emma Ireland, Missionary Lee Clark, Geo. W. Muckley, D. E. Olson of Minneapolis, and R. A. Doan, representing the Business Men's Committee. The Campaign will last until June 8. The Men and Millions program at the Texas State Convention was said to be the greatest single event ever appearing at one of their conventions.

#### Indianapolis in Evangelistic Campaign.

What is said to have been "the greatest evangelistic movement in the history of Indianapolis" is reported by M. C. Pearson, Executive Secretary of the Church Federation of that city. From January 1 to Easter Day the campaign was carried on, including several seasons of special effort. That success followed the campaign is no surprise, for preparations had been going on from January 1, 1913, when it was decided by the Federation to undertake the gigantic task. A week or two of prayer early in January, 1913, was observed by all the churches, as the initial step of the campaign. Following this the churches engaged in organized work along lines of personal work, Sunday-school, family visitation and personal interviews with men and women relative to uniting with the church. In addition to the January meetings held in more than 100 churches each night, a large mass meeting was held for a period of ten days at noon each day in Keith's Theatre, where the attendance ranged from 700 to 1,900 persons daily. The entire movement culminated in the observance of Passion Week beginning Palm Sunday and closing Easter

Day. During this week the churches of the city were open every night, and at noon each day. Another series of mass meetings was held in Keith's Theater, where the attendance ranged from 600 to 1,400 persons. The speakers at all these Keith Theater meetings were Indianapolis ministers with the exception of one. The result of the January meetings was the reception of 2,500 people into membership on "Church Membership Day," which was observed by all the churches on February 1, 1914. "Church Going Sunday" was observed on January 11, when more than 110,000 persons attended services the Protestant churches. The Passion Week services closed on Easter Day with the reception of about 1,000 persons into church membership, making a total of 3,500 people received into the churches of the city since January 1, 1914.

#### TRAVELING LIBRARIES FOR MINISTERS.

Comparatively few ministers are acquainted with the fact that small but exceedingly useful traveling libraries on theological subjects can be obtained for a fee sufficient only to cover expressage and the handling of the books through the American Institute of Sacred Literature, located at the University of Chicago, Chicago, Ill.

Good friends of the Institute have from time to time contributed funds for the purchase of these libraries. They range in size from ten to twenty volumes, and each library is devoted to a specific topic. The libraries are shipped complete at one time and remain in the possession of the reader four months. The volumes represent the best literature published in Great Britain or America, giving an all-round view of each topic under consideration. Libraries sent out in May may be held until September, thus making it possible to utilize the long summer vacation in becoming familiar with a dozen or more of the best books on some topic of interest to the reader.

Some of the subjects of the courses represented by these libraries are, The Psychology of Religion, The Church's Work of Religious Education, Constructive Theories of Modern Scholarship Concerning the Bible, the Church and Religion, Jesus in the Light of Modern Scholarship, The Apostolic Age in the Light of Today, The Efficient Church, The Expansion of Christianity in the Twentieth Century, and The Religion of the Hebrews and Modern Scholarship. Each course has been arranged by a specialist in the department concerned, and is accompanied by a series of reviews discussing the individual books and the particular field to which they belong.

Ministers who would like to know more about this privilege should address the American Institute of Sacred Literature, The University of Chicago, Chicago, Ill.

#### A DOUBLE AND PERPETUAL BLESSING.

The late J. T. Pariah of Winchester, Ky., left \$2,000 to the Permanent Fund of Ministerial Relief, with the provision that his brother should receive an annuity on it during his life. We have accordingly delivered to the brother our Life Annuity Bond for \$2,000 which assures him \$120 per year as long as he lives, without risk, care, taxes, or expenses.

Each semi-annual payment will be a new reminder of both the wisdom and the affection of this brother. Health may fail, business be crushed, crops miss and banks close their doors, but this semi-annual check is as sure as the day's return—until death—and after that it will not be needed. Then it will go as unflinchingly to the assistance of the veterans of the cross of Christ.

Moreover, by the 20 per cent proposition of one devoted promoter of the gospel this bequest calls out this year \$400 more.

Another bequest, \$250, comes from the estate of Wm. Hodgkin Smith, of Denver, Colo. The 20 per cent additional immediately makes this \$300.

"No one should live without a will, and no Christian should die without remembering the veterans."

BOARD OF MINISTERIAL RELIEF.

W. R. Warren, Secretary.

120 E. Market Street, Indianapolis, Ind.

#### ENGLISH ITEMS.

BY LESLIE W. MORGAN.

At last I think I must respond to the several intimations which I have had that further news from England would be welcome to Christian Century readers.

There are many matters of current interest on which I might write just now. To select the most appropriate is the difficult task. I think, however, amongst all the items which stand out prominently in my mind today the tragedy involved in the death of the Rev. C. Silvester Horne, M. P., takes first place. My American readers will have an interested concern in this, since the tragedy occurred on the boundary waters of America and Canada. It has been many a day since the Free Churches in this country



Leslie W. Morgan.

have met with such a loss as that sustained by the passing of Mr. Horne in the heyday of his career and at the height of his popularity. The fact that he recently retired from the active ministry at the Central London Congregational Mission at Whitfields, with the exact nature of his further activities still undetermined, whether ministerial or political, did not in any way detract from the belief that he had a great work before him. To Mr. Horne there was no dividing line between religious and political duty. Everything was religious to him. He said recently that "the bottom would fall out of his religion" if he thought that his interest in social reform had in any way detracted from his religious life or work. In an interview which I had with Mr. Horne in the House of Commons a few years ago, the results of which were given to Christian Century readers, he made the statement that he thought we had yet to see that religion should dominate and control every phase of life. His conception in this respect was akin to the Roman Catholic belief that the church should dominate and control the affairs of the world; although in the mind of Mr. Horne all ecclesiastical and sacerdotal conceptions were absent.

#### LOSS OF J. SILVESTER HORNE.

Mr. Horne's twenty-five years of ministerial work were confined to two churches, Kensington Congregational Church, London, S. W., a well-to-do residential district, where he spent fourteen years, and Whitfields, in the heart of the shopping and warehouse district of London. When he went to the latter place he found an almost derelict and hopeless work, but it was soon a great center of social and religiously-political activity. For several years Mr. Horne carried the double burden of his ministerial work and parliamentary duties, being the first active minister to be elected to the House of Commons. This double responsibility, together with hundreds of engagements up and down the country of a religious and political character, proved too much for his physical strength and his doctor told him at the early age of forty-eight that he was an old man. Christian Century readers are already familiar with the fact that Mr. Horne, accompanied by his wife, had gone to America to deliver the Yale lectures on preaching,

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and that on the boat from Niagara to Toronto he was taken ill and fell dead on the deck at his wife's feet as the boat was entering the harbor at Toronto. He leaves a wife and seven children, literally thousands of friends, and probably not an enemy, notwithstanding the fact that he fought a strenuous battle in the interest of many things which naturally did not claim the support of many classes of people. He was always kindly and always genial, and one of the most humble and unassuming of men. Amongst those outside his own family who will mourn his loss no one will probably feel it more keenly than his bosom friend, Rev. J. D. Jones, who was born on the same day and who shared so many interests in common, although their type of ministry is totally different. Mr. Jones has just left for a visit to Australia and will probably receive the news on the ocean.

#### ENGLISH BAPTISTS HAPPY.

The Baptist world is just now rejoicing, and indeed all denominations with them, over the completion of their Sustentation Fund of a quarter of a million pounds sterling—one and a quarter million dollars. This is the second special quarter of a million to be raised in the last decade, or a little more, the first having been in connection with their celebration of the centenary. The present sum has been secured in the record time of two years, or really in fifteen months, since through the illness of the secretary, Rev. J. H. Shakespeare, operations were practically suspended for nine months of the time. This fund is to be used for the purpose of increasing the salaries of

underpaid ministers in the denomination, the minimum of which will henceforth be from 600 to 750 dollars. Great enthusiasm was shown at the demonstration held at the Royal Albert Hall, a few days ago, when the completion of the fund was announced; and our Baptist friends may be forgiven for having indulged on that occasion, and during succeeding sessions of their Spring Assembly, in a certain amount of denominational clap-trap. They have been adepts at this in past years, but the practice had been considerably curtailed of late. It has broken forth again, but really we must forgive them for this once. It may be truly said that their genial secretary never indulges in this method of rousing enthusiasm. He has better cards to play than that. He is a great leader and an ecclesiastical statesman, and has no superior, if indeed equal. While some are lamenting the loss of denominational enthusiasm and are casting about for something to take its place in order to sustain religious activity, and are expressing fear that they will fail in their search, Mr. Shakespeare is going forward in the belief that the religious idea, and especially the Christian religion, contains a sufficient dynamic, stripped of all denominational bigotry and self-seeking, to take captive the best and strongest forces in humanity. Our religion is indeed a poor thing if it must depend upon the over sympathetic emphasis of a few more or less unimportant things (which is the very essence of denominationism) if it would hold the interest of men. Mr. Shakespeare is the most outstanding example of which I know of a religious leader, responsible for directing the activities of a denomination, who, notwithstanding this fact, stands for a united and catholic church. As a rule denominational officials block rather than promote Christian union.

#### THE NEW BUDGET.

As this letter is written the daily papers are full of the new budget which was laid before the House of Commons yesterday afternoon by the doughty Chancellor of the Exchequer, Mr. Lloyd George. It is the first budget since 1909 in which any new taxes have been introduced, the memorable budget of that year having shown sufficient elasticity to provide for the rapidly increasing expenditure. Even yet it has not reached the limit of its growth, but the demands for additional social reforms, the desire to relieve local taxation, and the necessity for relief in certain overburdened quarters have made it necessary to seek new fields of taxation, or at least to increase the harvest from certain ones already under cultivation. The additional income of nearly ten million pounds required is to be largely derived from the increase of the tax on unearned incomes, an increase of the tax on all incomes of a high figure, to a decrease in the scale of incomes on which a super-tax is assessed, and in a large increase of the death duties of estates over 300,000 dollars. The reduction made for each child of parents with an income of less than 2,500 dollars has been doubled, and certain other reductions have been made in the taxes imposed upon those in less well-to-do circles. On the whole the new taxes are derived from those who are able to pay, in the interests of those who are not able.

#### HOME RULE EXCITEMENT ABATING.

This leads the opposition to say that it is an electioneering budget, which is only another way of saying that there are more poor people than there are rich. For the first time in the history of the country the estimated expenditure, for which the new budget seemingly makes ample provision, exceeds the one billion dollar mark. Of this amount the navy swallows up more than 250 millions and the army not much less. There is probably no such other example of unwilling expenditure as that which is being forced upon the nations of the world by the grip of the all but universally regretted system for obtaining national security.

The interest in the budget has, for the time being, displaced the passion and ill feeling engendered by the critical situation in regard to Irish Home Rule. A week ago

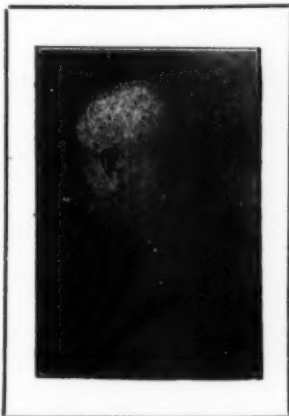
excitement was at its height. The government was being subjected to angry protest by the opposition because of certain precautions which had been taken to guard army stores in Ireland, and which the opposition claimed was a move directly intended to provoke the Ulster volunteers to violence, thus giving an excuse for shooting them down. But this phase of the situation was soon to be transformed into that of the supporters of the government condemning the opposition for their sympathy, if not active co-operation, in extensive gun smuggling in violation of the regulations recently passed forbidding the importation of arms and ammunition into Ireland. There are signs just now that a compromise may be arranged, a compromise which perhaps, as is not infrequent, will not fully satisfy anyone, and yet which for that reason will probably pacify everyone.

#### PREACHERS FOR FLORIDA.

Do our preaching brethren realize the great opportunity for service which Florida offers at this time?

Our trouble is, mainly, the want of means to meet the great demand. But is there not a more excellent way? Have our preachers forgotten the personal sacrifices made by the pioneer preachers in Kentucky, Ohio, Indiana, Illinois, Missouri and other states? Do any of our present preachers remember how those pioneers labored and were sustained during the early days of our religious movement? We then had few churches and scarcely any of them were able to pay a preacher even a moderate salary. Still the work went on, and the foundations were laid for the numerous churches which now exist. Has the heroic spirit been lost to our ministry? I trust not.

Florida presents many of the same conditions that existed in many of the states at the time to which I have referred. We have



Dr. W. T. Moore.

few churches and not one of them is able to pay the salaries which are common now in the states where our pioneer preachers labored.

In thinking the matter over I have reached the conclusion that there must be some among the following classes who would delight to come to Florida and labor for the Master:

(1) Preachers with private means who would be glad to live in a climate such as Florida possesses, without any special compensation for their services. To breathe this atmosphere, while at the same time one is working for a great cause, ought to be enough for those who have the means to support themselves.

(2) Another class is composed of young men who have yet to win their spurs. There is no better field in all the world for young heroes, who are willing to make sacrifices and wait on results, than right here in Florida. But they must have the heroic spirit, or they are not needed in this sunny land.

(3) A third class, I imagine, is fairly numerous—men who are themselves not very

vigorous in health, or else some of their families need a change to this mild climate. Now many of these could find employment here, but in most cases their remuneration would be small compared with what they receive where they are now living. But could they not afford to make a change, as living here need not be very expensive? If a man is willing to work with his own hands he need not fear the results, if he has real stuff in him of the right kind. He would receive cordial sympathy, and as far as possible financial support. There are a few Disciples in nearly every town of the state, and a man of good character and fair ability could settle almost anywhere, and, if he has a little means with which to start, could build up a church that would be self-sustaining. There are at least fifty places right now where this very kind of work could be done, if we had the men of faith, tact, and energy who would undertake it. But let it be known that there is no place here for men who can not come highly recommended for character, ability, and faithfulness with respect to the cause we plead. But there is room, and plenty of it, for the right kind of men belonging to any of the classes I have mentioned, who will come here not merely for a winter's outing, but for a permanent residence, and who are willing to share with the people here in all the sacrifices which are necessary to do this pioneer work. It may be that these men may never be compensated commensurately with the sacrifices they would have to make, but the coming generation will rise up and call them blessed.

If this appeal moves any sympathetic heart let him write to me and I will help him to get located.

W. T. MOORE,  
Pres. Florida Christian Missionary Society.  
Eustis, Fla.

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## THE FRIEND OF SINNERS.

INTERNATIONAL UNIFORM LESSON FOR  
JUNE 14.

Luke 18:9-14: 19:1-10. Memory Verses, 19:10.  
Golden Text.—I came not to call the righteous, but sinners.—Mark 2:17.

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18:(9) And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: (10) Two men went up into the temple to pray: the one a Pharisee, and the other a publican. (11) The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of the men, extortioners, unjust, adulterers, or even as this publican. (21) I fast twice in the week; I give tithes of all that I get. (13) But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. (14) I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

19: (1) And he entered and was passing through Jericho. (2) And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. (3) And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. (4) And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. (5) And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. (6) And he made haste, and came down, and received him joyfully. (7) And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. (8) And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. (9) And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. (10) For the Son of man came to seek and to save that which was lost.

### Verse By Verse.

BY C. C. BUCKNER

v. 9. *Certain who trusted in themselves:* These were probably some of his weaker followers. It is interesting to note the various degrees of piety and devotion among the disciples of Jesus.

v. 10. *Into the temple to pray:* It was probably at nine, twelve, or three o'clock that they went up to the temple on Mount Moriah to offer their prayers. A *Pharisee:* The Pharisees were the narrow formalists of the time of Jesus. A *publican:* A tax-gatherer.

v. 11. *Stood and prayed:* It was their custom to stand when praying. *With himself:* It is more of a soliloquy on his goodness than a prayer. *I thank thee:* Contrast this with the model prayer of Jesus: "Our Father." Prayer should be more social. *That I am not as the rest of men:* "It is better to be ashamed of never having done anything to be proud of than to be proud of never having done anything to be ashamed of." *Youth's Companion.*

v. 12. 1: The "ego" protrudes throughout the entire prayer. But it is not really a prayer; it is more of a boast of his observance of the customs of his sect.

v. 13. *But the publican:* Here we have real prayer. He feels the blight of sin and humbly calls upon God for forgiveness.

v. 14. *Went down to his house justified:* There is nothing so satisfying as communion with God. He went to the house of prayer with a great burden of sin upon his heart; he went from this house of prayer with the burden lifted. The Pharisee was the same arrogant sinner after his sojourn in God's house as before. Do we go to God's house humbly seeking light?

v. 2. *Zacchaeus:* He was a Jew. *Chief publican:* The chief publican had as his business the direction of the work of a considerable number of inferior publicans who did the actual collecting of the taxes. Matthew was an inferior publican.

v. 3, 4. *Sought to see Jesus:* He was undoubtedly a seeker after a better life.

v. 5. *He looked up:* He had been attracted by the fixed gaze of Zacchaeus. *I must abide at thy house:* Of course, Jesus "knew what was in man," but we must not fail to recognize that the very peculiar circumstance would reveal much to anyone in the throng. The man's dress showed his

station in life. Indeed he was probably a well known character in this section. His eager expression and his position in the tree would both indicate his interest.

v. 6. *Received him joyfully:* This was the proper way to receive so royal a guest.

v. 7, 8. *That is a sinner:* So the Jews regarded all tax collectors. *Behold, Lord, etc.:* He offers a full surrender of his life to God.

### At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

Self-sufficiency is the relentless enemy of divine sufficiency. Self-trust stands as a perpetual barrier to trust in Christ. A sense of need is a primary condition of appeal for supply. If no sense of sin, then no call for a Saviour. There is more hope for a conscience smitten prodigal feeding swine and eating husks than for the pampered, palace-housed, self-satisfied Pharisee. The last thing an insurrectionary member of the Sanhedrin would have asked was salvation. To-day his antitype with a smattering of knowledge mistakes veneer for virtue and declines the proffered atonement of Jesus Christ as altogether unnecessary. Among the humble who boasted of no personal merit and were ready to accept help in the struggle for life at high levels Jesus found ready listeners and obedient followers. Those who depended upon their own righteousness and entertained the fatal "salvation by character," derided and rejected him and finally crucified him.

### THE ASSUMPTION OF RIGHTEOUSNESS.

"They trusted in themselves that they were righteous." Any one who demands the recognition of God on the ground of his own righteousness either has a very distorted view of righteousness or a most imperfect recognition of himself. Righteousness is a strong word, a large word. To be righteous one must first of all be right with God. To be right with God one must be obedient to his will. Only one has ever been fully obedient and that was Jesus Christ, who was able to say, "I do always the things that please him."

Again, to be righteous one must be right with men. The strictest justice must obtain. Kindness and consideration, sympathetic interest, compassionate concern with an absence of all jealousy and envy and all disposition to take advantage of the unlearned and unfavored.

Furthermore, it involves being right with one's own conscience. The things which conscience condemns must ever be rejected, and denounced and abandoned, and the things which conscience commends must ever be the practice of life.

Now who can measure up to such a standard as this and say on the ground of his own perfected life, "We may demand the recognition of God?"

### SOLILOQUY SUBSTITUTED FOR SUPPLICATION.

The portrait of the Pharisee is drawn in outline. We see him moving with measured step to the temple. Self-consciousness is declared by every look and every movement. With a supercilious air he passes others who are moving, too, toward the temple. With a sneer of contempt he looks upon all men other than himself. With self-complacency he contemplates his own life. He freely reviews his own conduct. Without one element of humility he begins his prayer, "God, I thank thee." He assumes a right to be familiar with the Eternal. He expresses thankfulness. We are disappointed. After the first three words all goes wrong. He does not say, "I thank thee that thou," but, "I thank thee that I." Not gratitude but gratulation is his thought. He assumed almost an equality with him to whom he prays. He presumes upon divine goodness and proceeds to contemplate himself. "I am not as other men." The first effects of self-righteousness is to mark down other people. He sees no God. He sees only himself. He substitutes soliloquy for supplication and undertakes to instruct God as to what he is.

### RECITAL IN PLACE OF REPENTANCE.

"I fast twice a week." This was beyond the legal requirement, vastly beyond it, and was uttered with the idea of putting God under obligations to him. There was no question about his punctilious observance of the law. He was seeking to gain credit for himself by doing certain things more frequently than the law demanded. A parade of piety must always accompany soul poverty. Ceremonialism is no substitute for consecration. Ritual recitals will not be accepted as sufficient. Nothing was farther from the practice of Christ than religious exclusiveness. He never taught that there was the slightest benefit or merit in the self-infliction of pain. The Pharisee added, "I give tithes of all that I get." Certain things were exempted from the tithing system, but he included all, again with the idea of special merit. He gave to the temple treasury. He gave alms. All this was not only a duty but a privilege. There was no saving virtue in such acts.

### PUBLICAN PENITENCE.

The portrait of the publican is not less striking when in a few bold lines our Lord pictures to us the condition of true worship. First there was a sense of unworthiness when "standing afar off," he did not presumptuously approach the holy place. He made no demand. He put forth no claim. He recited no personal achievements in righteousness. He was overwhelmed with a sense of his own sin and of his own unworthiness. He remembered no man. He did not even see the presumptuous, self-righteous Pharisee. He saw only God. His cry was not for justice but for mercy. Unmerited forgiveness was what he sought. He based his whole hope upon the unmerited favor of his father. The one thing in which he differed from the Pharisee was his sense of sin. It is ever the dividing line between the true and the false worshiper.

### JUSTIFIED.

The point of the parable is found in the results of temple worship. "This man went down justified rather than the other." He had made his confession and was acquitted. He had made his plea and was pardoned. He had declared honestly his own unworthiness and was approved. He had recognized he was lost and now was safe. He had become the object of divine pity and sympathy and where condemnation had rested upon him now he was sensible of beatitude and went away with hope of his heart. Is this the effect of your church attendance?

### SAVED AND LOST.

Two striking utterances stand out in bold outline in the concluding utterances of our Lord. "The Son of man is come to seek and to save that which was lost." "Lost" and "saved" are words which are being much confused in our day. They are perfectly clear in the Gospels. They are perfectly clear in the life and work of Jesus Christ. They are perfectly evident through all the epistles. Only the rejection of the spirit of the New Testament can lead to the confusion which exists. Nothing is clearer than that every man is lost except he is saved through Jesus Christ the Lord. It is faith in Christ that changes at once the status of the immortal soul from "lost" to "saved." The supreme business of the disciple of Jesus is so to relate the lost to Jesus Christ that they may rejoice in the consciousness of their soul salvation. When we are impressed with that word "saved" we will more diligently and devotedly and with true redemptive passion seek to make salvation a reality in individual lives.

### MATERNITY.

Within the crib that stands beside my bed  
A little form in sweet abandon lies,  
And as I bend above, with misty eyes,  
I know how Mary's heart was comforted.

O World of Mothers! Blest are we who know  
The ecstasy—the deep, God-given thrill—  
That Mary felt, when all the earth was still.

In the Judean starlight, long ago.  
—Anne P. L. Field, in "Putnam's."

## The Mid-Week Service

BY SHILAS JONES.

TOPIC FOR JUNE 10.

Efficiency—The Individual Christian. Acts 1:8; Phil. 2:12; Eph. 4:11-13; Acl. 9:10.

A prominent American preacher recently said that every young man who graduates from a theological seminary ought to take an oath not to organize a new society within five years after his graduation. The same minister or another of like mind gave it as his opinion that the preacher ought to count that day's work well done that includes the killing of a church society. The ablest preachers of America believe in organization. They know its value. They also know that much of the energy of the disciples of the Lord is wasted in keeping up useless societies. Salvation by societies has become a popular theory. For many of us the Lord's Day brings neither rest nor inspiration; we do not use it for saving souls but for tying together some organization that is about to fall to pieces. One of these days the efficiency campaign will begin in the churches and when it ends we shall know that much of our supposed progress has been motion in a circle.

### INDIVIDUAL INITIATIVE.

Manufacturing establishments encourage their employees to think by offering rewards for ideas that will improve their products. The ideal church is one in which every member is contributing to the common stock of knowledge. It is a poor sort of church in which the minister does all the thinking. The situation does not improve when the oldest elder or the richest man or woman decides to bear the burden of thinking for the whole congregation. A church of Jesus Christ should be the most democratic institution on the face of the earth. Discussions in the Sunday-school class should be such as to invite expression from every member.

### KNOWLEDGE AND DOING.

Our ignorance debars us from participating helpfully in the life of the Christian community. We have neither the vocabulary nor the ideas that make discourse interesting and profitable. We have words and ideas suited to ball games, fishing, card playing, horse trading, and other amusements and vocations, but equipment for the study of experience we lack. We misunderstand the motives of the man whom we ought to know best. We hear the noise of the Salvation Army but we remain in ignorance of its spiritual power until its external resources become so conspicuous that we are driven to look for an explanation. The critic of missions utters a deal of nonsense and we cannot silence him because we know as little as he does. Those to whom the church must look for contributions to its strength are giving attention to immigration, to changing economic conditions, to the growth of democracy and science. They speak with power because they observe accurately and they reason correctly.

### DOING AND KNOWING.

If we must know in order to do, we must also do in order to know. What the church needs is not advice from loafers: it needs the counsel of workers who try to understand what they are about. William James makes the statement that "the most colossal improvement which recent years have seen in secondary education lies in the introduction of manual training schools; not because they will give us a people more handy and practical for domestic life, and better skilled in trades, but because they will give us citizens with an entirely different intellectual life." This new intellectual life will benefit the church. Perhaps there will be fewer of the dumb in Sunday-school classes and in prayer-meeting when we all do more.

Neh. 13:14; Ps. 106:30; Jer. 22:15-16; Matt. 10:42; 18:3; John 3:21; Acts 10:4; Rom. 2:13; 1 Cor. 3:6-9; Gal. 6:4; Heb. 10:24; Jas. 1:22.

### REGARDING MYSTICISM.

(Concluded from page 17.)

Ames will not wish to undervalue the source of Mysticism. Surely, Dr. Ames, the right member can not be less important than the left.

4. I feel that I do not quite understand Mr. Todd, when he represents mysticism as friendship. Even with his qualifications the term "friendship" seems inadequate for the average mind. It clings to the natural degree of life, and refuses to perform service in the higher degree.

5. I thank him for his lesson on preaching. I need it. Mr. Todd's father and I began to preach about the same time, and in adjacent localities. This was about sixty years ago. I am still learning, and more eagerly as the days go by. I feel scarcely prepared to have my preaching submitted to Mr. Todd's high test. Consciousness of God's presence is a wonderful power over the soul, when the soul is brought into touch with it. A few earnest souls will feast upon it. But will the masses who are far from God be benefited by it? Of course, I do not question the success of R. J. Campbell and other mystics in dealing with the masses, but will a wider circle of observation confirm Mr. Todd's conclusion? Is it the spirituality of the modern evangelist that charms his immense crowds? Was it not the sensationalism of novelty that drew crowds to hear our Lord? And did not the people leave him on account of the spirituality of his teaching?

Madison, Ind.

J. W. LANHAM.

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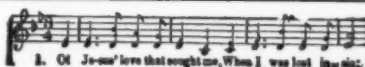
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